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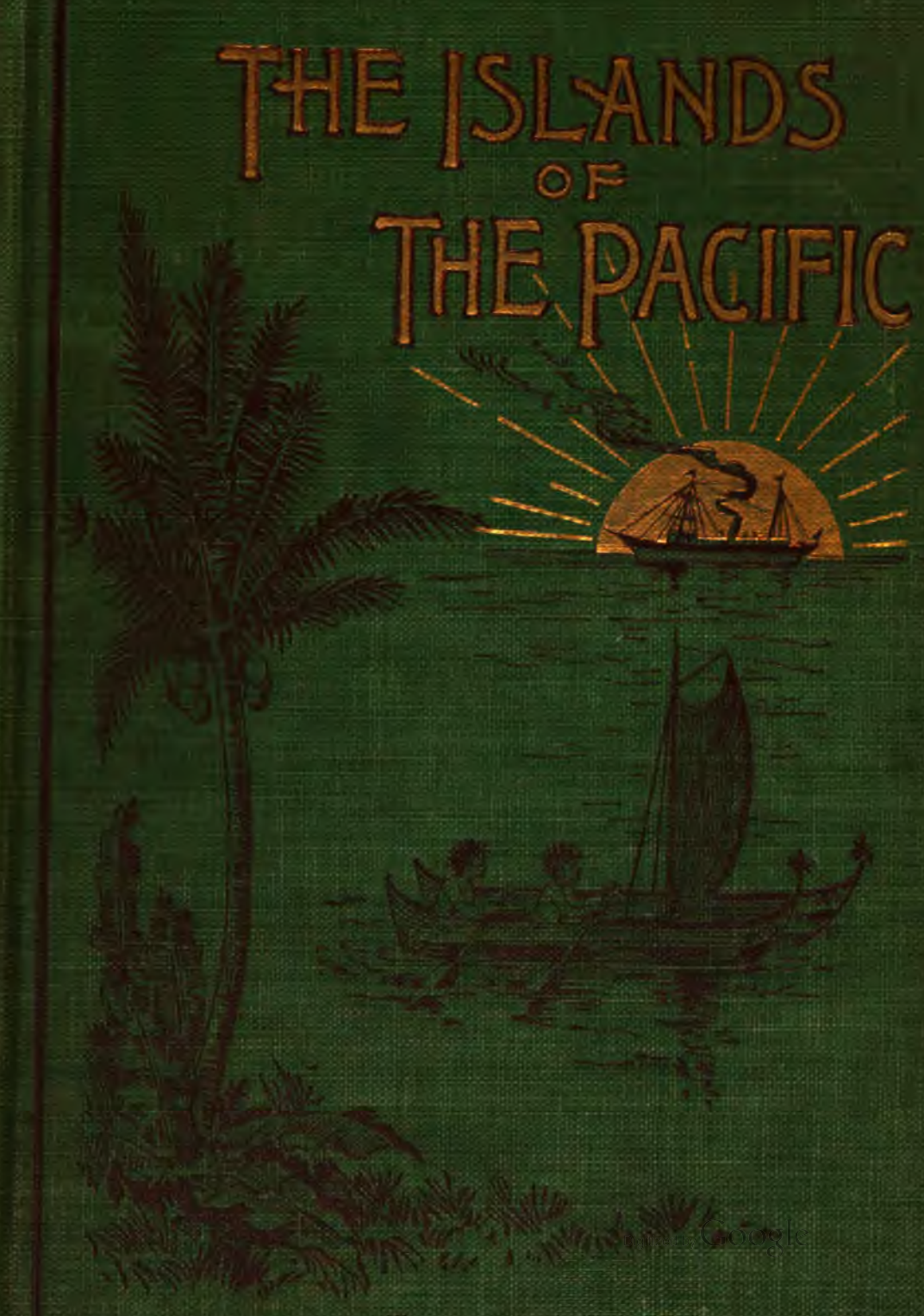
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THE ISLANDS OF THE PACIFIC



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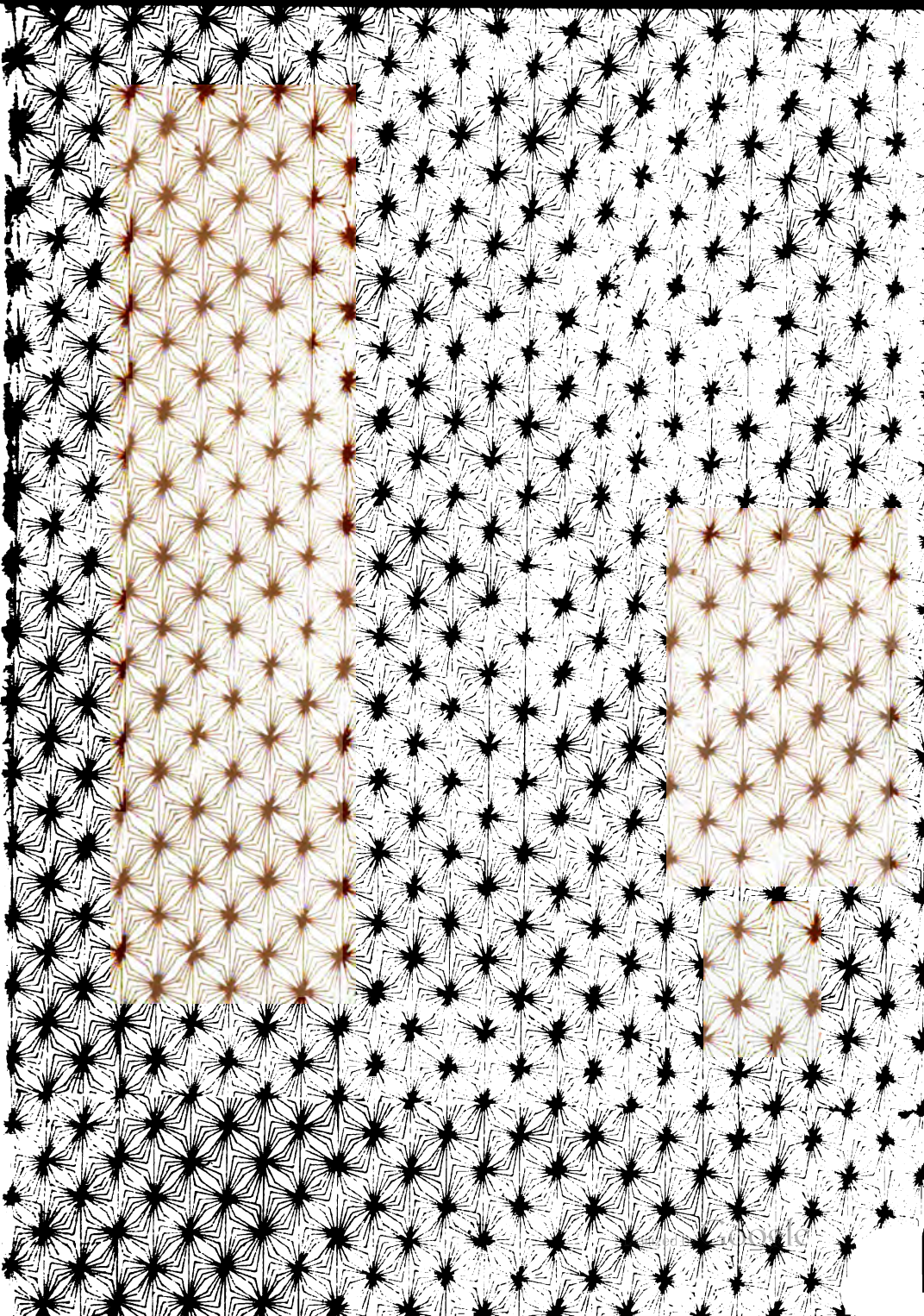
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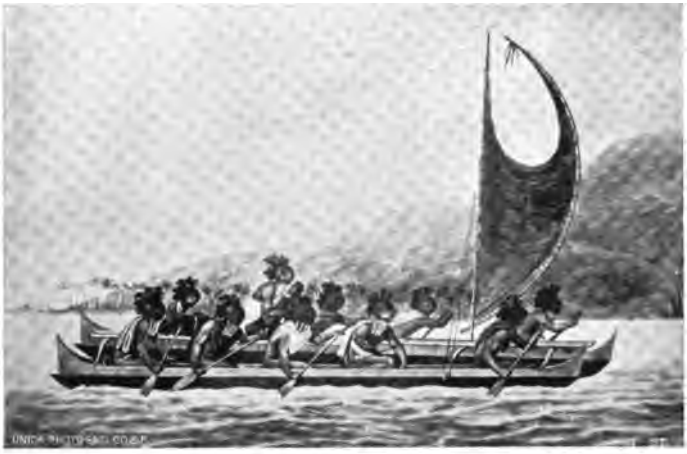
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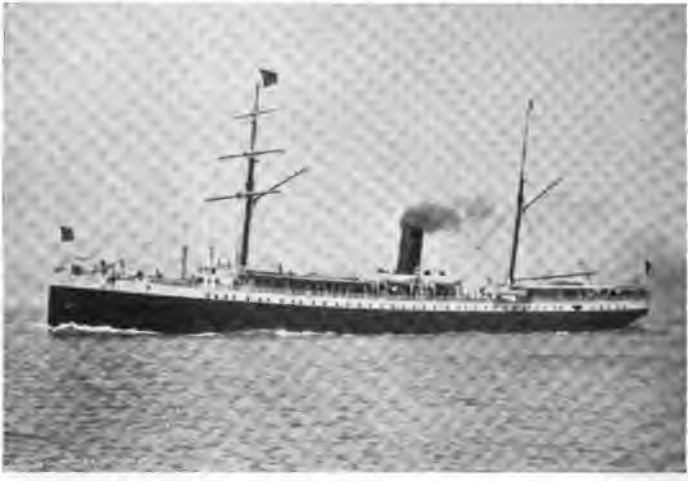


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ANCIENT HAWAIIAN CANOE.



STEAMER MARIPOSA, PLYING BETWEEN SAN FRANCISCO, HONOLULU, SAMOA, AUCKLAND, AND SYDNEY.

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THE

ISLANDS OF THE PACIFIC.

FROM THE OLD TO THE NEW.

BY

REV. JAMES M. ALEXANDER.

"The people which sat in darkness saw a great light."



AMERICAN TRACT SOCIETY,
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PRONUNCIATION OF POLYNESIAN WORDS.

THE European pronunciation of the vowels of the alphabet has been adopted in this volume. The letter a is pronounced as in arm; e as ey in they; i as in machine; u as in rule. The diphthong ai resembles the English ay; au has the sound of ow.

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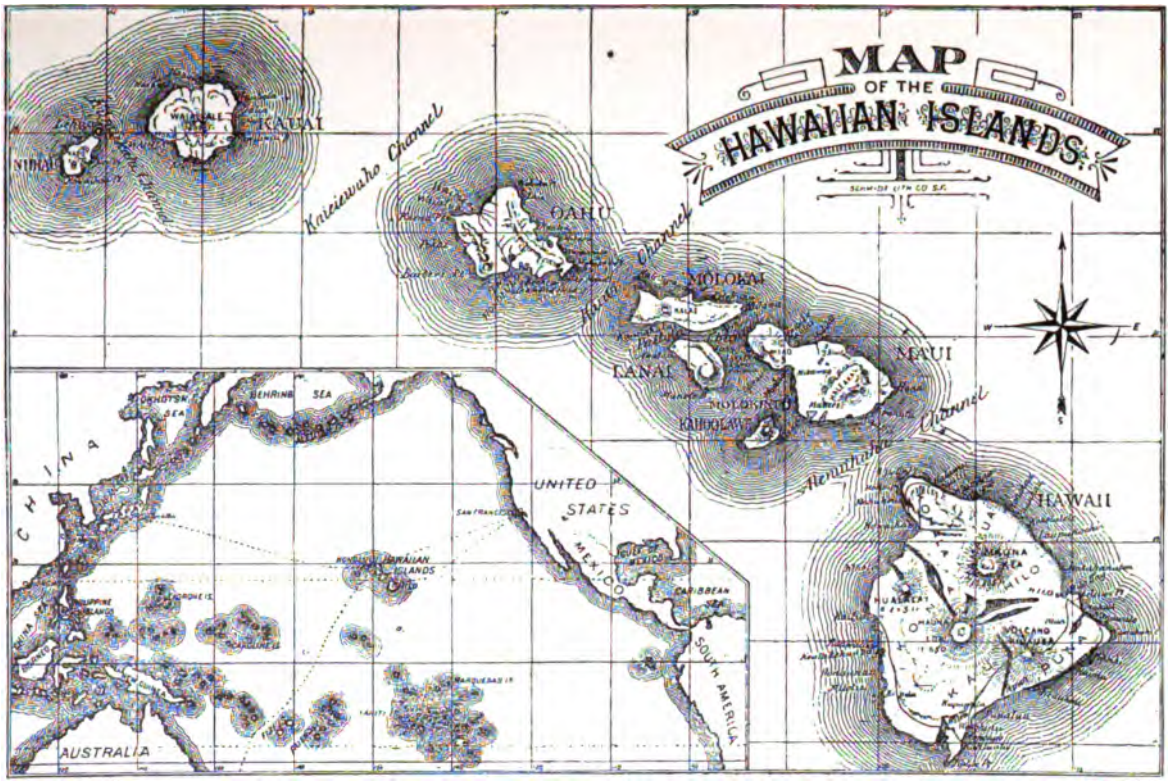
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PREFACE.

THIS book has grown out of an effort to sketch briefly the history of the Mission Enterprise in Hawaii. It was found difficult to do this properly without recounting considerable of the history of other islands of the Pacific, inasmuch as all the missions of that ocean have been so co-related in their origin and results that to describe one of them it was necessary to describe all. And so difficult was it to obtain information about these missions from numerous books, some of them rare and costly and others out of print, that a brief and comprehensive *resumé* of all the missions in the Pacific seemed desirable.

The aim of this book is to promote interest in Christian Missions. While great interest is now awakened respecting the islands of the Pacific by descriptions of their enchanting scenery, by investigations of their geology, natural history, ethnology and antiquarian treasures, and by advertisement of industrial and commercial enterprises for developing their resources, it seems desirable that fuller description be given of the enterprises for lifting their inhabitants from their primeval paganism into Christian civilization; enterprises which are sublimely above the almost universal greed and selfishness of mankind, and which by their already achieved success kindle prophecy of a new era of light and blessing for all the Pacific Ocean and all the world.

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In publishing this book the author gratefully acknowledges the permission of the following authors to use pictorial illustrations from their publications, and also indebtedness to them and others for some of the information given in this book: Miss C. F. Gordon-Cumming, author of "At Home in Fiji" and "Cruise in a French Man-of-war;" George Palmer, author of "Kidnapping in the South Seas;" A. H. Hallam Murray, publisher of Erskine's "Islands of the Western Pacific;" Macmillan and Company, publishers of Siemens' "Mission to Viti;" Geo. Reel and Sons, publishers of Ellis' "Polynesian Researches;" D. Appleton and Company, publishers of "Fiji and the Fijians;" the American Tract Society, publishers of Williams' "Enterprises in the South Sea Islands;" Pacific Press Company, publishers of "The Story of Pitcairn's Island;" Arthur Inkersley, attorney at law, and Prof. W. D. Alexander, author of "A Brief History of the Hawaiian People."

J. M. ALEXANDER.

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THE

Islands of the Pacific.

CHAPTER I.

THE PACIFIC OCEAN, ITS ISLANDS AND PEOPLES.

In the year 1513 the Spanish adventurer, Vasco Nuñez De Balboa, crossed the Isthmus of Darien, and from the summit of the Sierra De Quarefua caught the first glimpse ever obtained by European eyes of the ocean that washes the western coast of America. In joy at his discovery he fell on his knees, rough bandit though he was, and gave thanks to God.

In the year 1521 Fernão de Magalhães passed through the strait now known by his name, and first of Europeans voyaged upon this ocean. In admiration of its calm beauty, as contrasted with the stormy waters of the South Atlantic, he named it the Mar Pacifico.

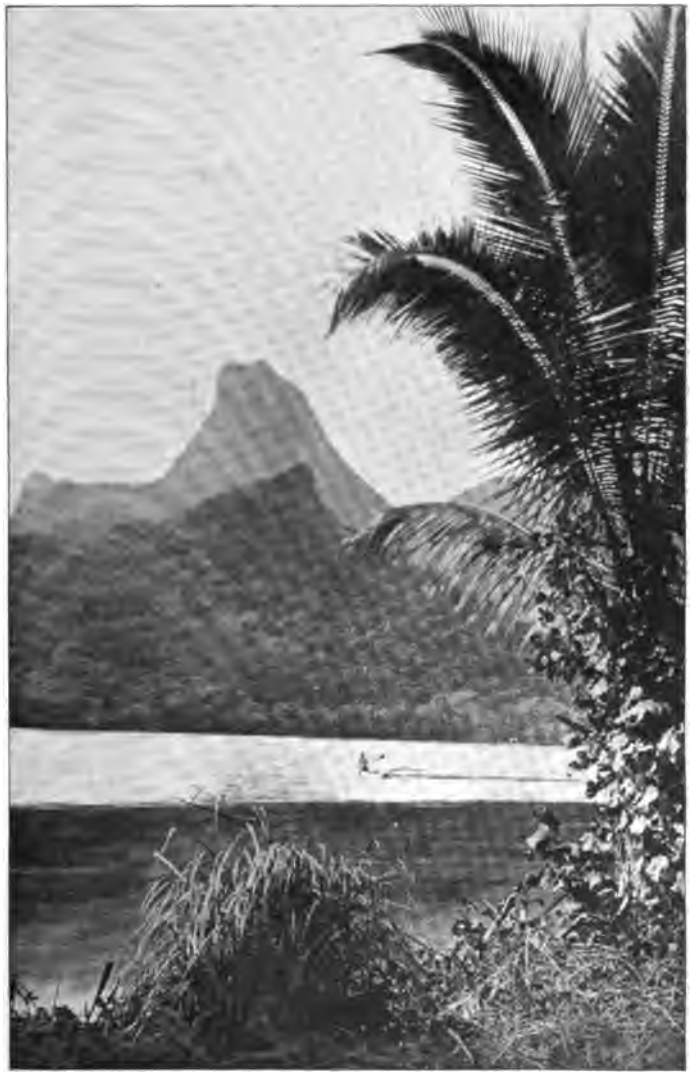
Afterwards for many years this ocean had a peculiar fascination for explorers. Magalhães and Sir Francis Drake each sailed across it to the Moluccas. It is probable that in the year 1555 Juan Gaetano ventured far north over its unexplored waters and visited Hawaii; but he concealed his discovery for the benefit of Spain.

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In 1606 Pedro Fernando De Queros discovered the New Hebrides, and in the following year Tahiti. In 1768 Capt. James Cook was sent by the British Government to observe the transit of Venus from Tahiti, and in subsequent voyages discovered the Antarctic Continent, New Caledonia, some of the Hervey Islands, and finally, in January, 1778, the Hawaiian Islands, where he was killed in an affray with the natives.

These and other voyagers in a few years made known to the world the contour and extent of the Pacific Ocean and the number and situation of most of its islands. But they had little idea of the importance of this ocean, of the vast commerce that would traverse its waters, or of the imperial civilizations that would spring up along its borders. Nor can we even now fully realize the importance of this part of the world. Senator Wm. H. Seward, after his journey around the world, remarked that "the Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theatre of events in the world's great hereafter." This remark, though somewhat rhetorical, correctly points to a wonderful future era of this ocean. Already the great nations of the old world are turning their attention thither, considering its routes of commerce, seeking its strategic points for military operations, and, with the rapacity with which they have partitioned amongst themselves the dark continent of Africa, grasping for its islands. Already higher enterprises than theirs have far advanced; and the pagan populations are rising out of their primeval degradation into Christian civilization; and now, as Balboa from the

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COOK'S BAY IN MOOREA, SOCIETY ISLANDS.

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Isthmus discovered a new ocean, we from our present standpoint may behold, not far distant, a new age of enlightenment and benevolence, a Pacific Age, about to dawn over all this ocean.

Of all the matters that attract attention to this part of the world none are more important than these philanthropic enterprises. To understand them it is necessary first to take a brief survey of the physical features of this ocean and of its islands, and of the character and history of its peoples.

The Pacific Ocean is the largest expanse of water in the world, covering an area of 67,810,000 square miles: more than a quarter of the earth's surface. Its greatest dimensions are 10,000 miles east and west along the Equator, from South America to Asia, and 9,000 miles north and south, from Behring Strait to the Antarctic Circle. Its average depth is 2,500 fathoms, and its greatest depth yet discovered 4,475 fathoms, or about five and a quarter miles, a depth found between the Caroline and Ladrone Islands.

The islands of this ocean are classified as the Continental and Oceanic. The Continental islands lie near and parallel to the continents of Asia and Australia, from the Aleutian Islands on the north to Sumatra and New Zealand on the south. The Oceanic islands occupy the rest of the ocean. They lie in lines or ranges trending from southeast to northwest, a few in lines tranverse to this direction; and each island is elongated in the same direction with the group to which it belongs. These lines of the islands are generally parallel to the outlines

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of the continents and to the great mountain ranges of the world; which indicates that the same cosmic forces that lifted the continents and their mountain ranges upheaved these islands.

The Oceanic islands are of two kinds: the coral and the volcanic. The coral islands consist of atolls and elevated islands. The atolls are mere sand-banks, formed by accumulations of debris washed by the ocean upon coral reefs, and are generally not more than ten or twelve feet in height above high-water mark. They are narrow, varying from a few yards to a hundred yards in breadth, and generally inclose lagoons, into which the ocean washes through openings on the leeward sides. On these strips of sandy soil, seeds, enveloped in thick husks, borne thither by the waves, have taken root and grown into lofty trees. But the flora does not comprise more than fifty species. These islands are subject to drouths, being too low to attract the clouds and obtain frequent rainfalls, and for this reason have been called "the deserts of the Pacific." The food of the inhabitants consists of cocoanuts, pandanus, and fish.

The elevated coral islands are few in number, and situated amongst the volcanic islands, to which class they belong. They have a fertile soil and a luxuriant and varied vegetation. Many of them are of remarkable beauty and fruitfulness.

These atolls and elevated coral islands lie, as it were, in a valley between two ranges of volcanic islands, the Marquesas and Hawaiian on the north, and the Society, the Samoa, and other islands, on the south.

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VAITAPIHA VALLEY IN TAHITI, SOCIETY ISLANDS.

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This so-called valley of coral islands is generally believed to be the result of a subsidence which has occurred since their first upheaval. Subsidences are now occurring in some parts of the ocean and upheavals in others, as is the case on the continents. As the coral polyp cannot live below twenty-five fathoms depth beneath the surface of the ocean, and the depth of the coral of some of these islands is one thousand fathoms, the coral-polyp must have commenced its operations in shoal water around ancient islands, and continued building upward, as the islands slowly sank, thus forming the barrier-reefs around the volcanic islands, and, where the islands entirely sank away, the reefs that inclose lagoons. The reason why those lagoons and the spaces between the barrier-reefs and the shores do not fill with a continuous growth of coral is that the coral polyp thrives only on the outsides of reefs, where it receives food from the pure aerated water of the ocean currents, but dies amidst the muddy water and debris near the shores.

The volcanic islands are so called because of their volcanic origin. Their whole frame-work is volcanic rock; on nearly all of them are extinct craters; and on some of them are active volcanoes.

They are high, like mountains rising from the ocean, varying from a few hundred to fourteen thousand feet in height. In the South Pacific some of them are very picturesque, being deeply cleft with valleys, and crowned with peaks, pinnacles, and crags; and over all there spreads the richest tropical vegetation of every tint and shade of green. Vines so overrun the cliffs and trees

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that their appearance has been compared to waterfalls of foliage. Tourists have described some of these islands as like earthly paradises, and have remarked that "it is difficult for the most glowing imagination to conceive of places more enchanting."

Around most of these islands are barrier-reefs, extending parallel with the shore at distances varying from a few yards to several miles. Opposite the large valleys there are openings through these reefs; for the coral polyps cannot live in the muddy waters that are poured forth by the streams of the valleys. These openings form good entrances to excellent harbors, while the barrier-reefs protect the shores from the violence of ocean waves in time of storms, and thus enclose quiet waters that are of great value for fishing, and for voyaging from village to village.

The climate in all these islands has less extremes of heat and cold than occur at similar latitudes on the continents, as it is modified by the winds and currents of the ocean. In the extreme South Pacific these currents flow with the winds to the east, and send north along the Patagonian coast a stream which trends with the trade winds to the northwest, and moderates the heat of the Southern Tropics. In the Western Pacific the Japanese Gulf Stream flows northeast to the Aleutian Islands, and then south along the coast of North America, and trending with the northeast trade winds to the southwest moderates the heat of the Northern Tropics. Where these currents do not moderate the heat the temperature of the ocean sometimes rises to 85° Fahren-

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SAMOAN GIRLS MAKING KAVA.

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heit; as is the case near Mexico and near Sumatra. In the South Pacific, especially in the neighborhood of the Samoa Islands, violent hurricanes sometimes occur during the period from December to April.

The inhabitants of the Oceanic islands are of four races: Polynesians, Papuans, Fijis, and Micronesians.

The area occupied by the Polynesians extends from the Samoas on the west to the Paumotus on the east, and from New Zealand on the south to Hawaii on the north. The Polynesians are a brown people, the finest in physical development of the Pacific races. They are naturally of amiable, affectionate and happy temperament. Their origin is traced by their language to the southern part of Asia, and particularly to the Malay Peninsula. The same race inhabits Madagascar. Their language is mellifluous, consisting chiefly of vowels. The races of strong character, high thought and great enterprise seem to have used many consonants in expressing their ideas, while this race, dwelling indolently and listlessly in the comforts of the Tropics, expressed their few, simple ideas by soft vowel sounds and abbreviated words. In their primitive migrations, as they moved northward, they seem to have contracted their words and dropped their consonants, till they reached Hawaii, where only twelve letters were employed to spell all the Hawaiian words. This language of Hawaii, at the extreme north, is more similar to that of New Zealand, at the extreme southwest, than to those of some of the intermediate islands. Probably the languages of the intermediate islands were changed by the

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coming of voyagers of others races from the west, while New Zealand and Hawaii, in their secluded situations, preserved their primitive language in greater purity. The variations in their languages and the differences in their customs indicate that all the Polynesians have been mixed more or less with other races.

The Papuans occupy the New Hebrides and the adjacent islands on the southwest. They are a black, frizzly-haired people, and are allied to the tribes of Australia and South Africa. They are generally small in stature, and physically and intellectually inferior to the Polynesians. Their language, unlike the Polynesian, abounds in consonants and closed syllables, and is divided into so many dialects that Papuans on many closely adjacent islands cannot converse with each other.

The Fijis, who are situated between the Polynesians and the Papuans, are a mixed race, part Polynesian and part Papuan, inferior to the Polynesians and superior to the Papuans.

The Micronesians, who are situated north of the Samoas, are a mixed race, part Polynesian and part Japanese, with traces of Papuan. The Japanese element is accounted for by the fact that Japanese voyagers have occasionally been storm-driven to great distances over the ocean through the belt of Micronesian islands. "In 1814 the British brig Forester met with a Japanese junk off the coast of California, with three living men and fourteen dead bodies on board. In December, 1832, a Japanese junk arrived at Hawaii with four of her crew living." The Micronesians are darker and of smaller

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stature than the Polynesians; but in the western Micronesian islands they are of lighter complexion, and more like the Japanese.

For ages these oceanic races lived secluded on the islands of their watery domain, a world by themselves, with a romantic history of voyages from island to island, of pagan orgies, and savage wars. They labored under disadvantages, for advancing in civilization, from their lack of metals, of which to make tools, and from the very salubrity of their climate and productiveness of their soil, which obviated the need of labor for a livelihood. They had but to throw the net into the still waters inside their reefs to catch fish, and to reach out the hand to pluck the ripe plantain or breadfruit, and in the perennial mildness of their climate could live almost without clothing. With great skill they made dwellings, canoes, and household fabrics, by the use of stone adzes and knives of bones and shell, and beat out a poor kind of clothing from the bark of trees; but in their primitive condition they were generally little better in appearance than herds of wild animals.

In their social condition they were not much better. Though occupying regions of enchanting beauty, they were by no means, as represented by some writers of fiction, mere sinless creatures of love and light. The popular author, Hermann Melville, has humorously written of the felicity of their condition, with "no taxes to pay, no mortages to be foreclosed, without the everlasting strife of civilized nations for money." But they did not merely enjoy freedom and frolic and love-

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making. Savage strife often embittered their lives. Wars among them were almost incessant and most cruel. Rev. John Williams once visited Hervey Island, and found that its population had been diminished by war from two thousand to sixty. Seven years afterwards he again visited this island, and found that there were only five men and three women surviving; and these were still contending who should be king.

In all these islands immorality was appalling, and frightful crimes of frequent occurrence. Infanticide was so common that from one fourth to two thirds of the children were strangled or buried alive. The sick and the aged were so commonly killed that few persons died natural deaths. Cannibalism was practiced in many of the islands. In Hawaii and in a few other islands it was unknown; but in the Marquesas and the Fiji Islands it prevailed with horrors unsurpassed elsewhere in the world. Distressing superstitions darkened all the lives of the natives and held them in iron bondage. In the long night of their isolation from enlightening influences they had come to worship innumerable gods and demigods and demons, with which they supposed the sky and earth and sea to swarm. With this worship were combined painful restrictions, called *tabu*, divination, sorcery, the use of charms to cure sickness, and black arts to employ evil spirits in destroying their enemies. Their worship was also accompanied with human sacrifices and wild carousals that have been described as like orgies of the infernal regions.

It should be noted that these races were not utterly

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evil nor utterly wretched. Paganism does not make men fiends. Some remnants of man's nobler nature survive his fall. In the wild barbarism of these islanders some forms of social order and civil government existed, and beautiful instances occurred of friendship and parental and conjugal affection; and there was much of comfort and enjoyment in their beautiful surroundings, with their balmy climate and profusion of delicious fruits. But with the best that may be said of their condition it must be admitted that it was not to be envied, but was calculated only to excite pity and call for benevolent enterprise in their behalf.

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CHAPTER II.

UNCIVILIZING INFLUENCES FROM CIVILIZED COUNTRIES.

DEPLORABLE as was the primitive condition of the Pacific Islanders, it was rendered even worse by evil influences that came to them from enlightened nations. Among the early voyagers to the Pacific were indeed some worthy men, who led irreproachable lives and exerted good influences. But most of the new-comers plunged into every form of dissipation. It became proverbial that in coming to this far-away ocean many men, even from the best circles of society, "hung up their consciences off Cape Horn," and seemed to conclude that "God did not rule west of America." Some of these adventurers were from the worst classes of civilized communities; from the dark corruption that seethes in great cities, and pours forth only to blight and blast wherever the ships of commerce sail. The histories of some of these men would be darker than those of the heathen themselves.

The first to sail on the waters of this ocean were the explorers, who, after Magalhães' discovery of the strait at the southern extremity of South America, went thither in great numbers to search for gold. Foremost among these were the Spaniards; and these, with many other early navigators, belonged chiefly to the same class of buccaneers who under Cortes devastated Mexico, and

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under Pizarro did sad work in Peru. As might be supposed, many of these navigators were guilty of great excesses and atrocities in the Pacific Islands. The fact that the colony formed by them at Tahiti in those early times gave to that island the name, "Isla D'Amat," indicates the style of life they led.

After these Spaniards came navigators from other nations, among whom was the English Lieutenant Bligh, whose mutinous crew, after setting him adrift in a boat, led a wild life of drunkenness and murder on Pitcairn Island. No one of these navigators ranked higher in scientific attainments and character than Capt. James Cook; yet one of the historians of his voyages, Mr. George Foster, who accompanied him as a naturalist, narrates that at Tahiti and other islands further west his vessels were sometimes the scene of indescribable debaucheries with the natives, and that often these were cruelly treated and more than once killed by his officers for trivial offences. A murder of this kind at Hawaii was doubtless the chief cause of the massacre of the great navigator himself. From the conduct of this expedition, led by so respectable a man, it can be inferred how scandalous must have been the behavior of the seamen of ships commanded by sensual and brutal captains.

The next class of adventurers to visit this ocean was the traders, who came to search on the northwest coast of America for furs and in the islands of the Tropics for sandal-wood, bêche-de-mer (a marine slug), copra (dried cocoanut), and pearl shells. The sandal-wood was

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sought for sale in China, where it brought high prices for use as incense in idol-worship; the bêche-de-mer also was sold to the Chinese, who used it for food; and the furs and copra and pearl shells were taken to Europe. Sometimes one vessel would engage in all these forms of trade, going first to the Arctic for furs, then to the Tropics for sandal-wood, and finally taking silks and tea from China to Europe. The profits of these trades were very great, but the conduct of the traders towards the islanders was even worse than that of the explorers. They often gave sad lessons of treachery and cruelty, which all too well the natives practised in return.

"In 1842 three English vessels visited the island Vate, of the New Hebrides, and there took by force a large quantity of fruits and vegetables and two hundred hogs. The natives made resistance, and a fight ensued in which twenty-six natives were killed and the remainder of the natives driven to take refuge in a cave. The crews of the ships then piled wood at the mouth of the cave, and set it on fire and suffocated all within. The next year the crew of the Cape packet were massacred at this island.

"At Mare, of the New Hebrides, three natives once swam off to a vessel that called for sandal-wood, and while bargaining got into an altercation with the captain. He fired on them, killing two; the third swam ashore. A few months afterwards the crew of the Lady Ann were massacred at this island."

It was to avenge such outrages as these that the missionary, Rev. John Williams, was murdered by the na-

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tives of Erromanga. The early missionaries at Hawaii remarked of some of these traders that they made their vessels "like floating exhibitions of Sodom and Gomorrah," and that their influence was only "to make the Hawaiians a nation of drunkards."

The infernal spirit of some of these traders was shown by an outrage they committed at Tanna, of the New Hebrides, which is recounted by Rev. John G. Paton in his interesting Autobiography. During the year 1860 three captains came to Port Resolution, of Tanna, and gleefully informed Mr. Paton that to humble the Tannese and to diminish their number they had put on shore at different ports four young men ill with the measles. As Mr. Paton remonstrated they exclaimed, "Our watchword is, 'Sweep these creatures away and let white men occupy the soil.' They then invited a chief by the name of Kapuku on board one of their vessels, promising him a present, and confined him for twenty-four hours without food in the hold among natives ill with the measles, and finally sent him ashore without a present to spread the disease. "The measles thus introduced spread fearfully, and decimated the population of the island. In some villages men, women and children were stricken down together, and none could give food or water to the sick or bury the dead."

The sandal-wood trade was followed in 1828 by the whale fishery. The ships engaged in this business often visited the islands to obtain supplies or to spend the winter. The writer has seen as many as a hundred of them at one time at the port of Lahaina, of the Hawaiian

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Islands. When the crews of these ships took their furloughs on shore they easily had everything their own way, and sometimes made bedlam of the quiet villages of the natives.

When the whale fishery declined, on account of the discovery of coal-oil, numerous agricultural enterprises were started in some of the islands and vessels were sent to the western part of the Pacific to procure laborers for these enterprises. These vessels were sometimes sent out under trustworthy officials, who took care that the laborers were taken only with their voluntary consent and with well-explained contracts for wages and for their free return to their island homes. But irresponsible parties sometimes undertook to supply plantations in Australia and Fiji by methods as infamous as the slave-trade of Africa. A captain of a small vessel would sometimes get clearance-papers from Sydney for trading in copra and trepang, and then cruise to kidnap the natives who would come off in canoes with supplies. Sometimes he would assume the guise of a missionary. Painting his vessel white, that it might resemble the mission packets, he would approach an island with a white flag flying, and on arriving at port go ashore dressed like a respectable gentleman, wearing spectacles, carrying an umbrella over his head and a Bible under his arm. As the natives joyfully flocked to meet him, he would invite them aboard his ship and into his cabin, and then suddenly seize and manacle them, and put his vessel to sea amid the cries of their relatives and friends in the surrounding canoes.

An outrage of this kind occasioned the death of

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COAST SCENE ON UPOLU, SAMOAN ISLANDS.

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Bishop Patteson, of the Melanesian Mission. "Some traders once painted their ship in imitation of his, and by this artifice were able to kidnap some natives from the island of Nakapu, of the Swallow Group, for the purpose of sending them to plantations in Queensland and Fiji. When the missionary ship, as it cruised among the islands, again approached Nakapu, the natives, mistaking it for the kidnapping craft, determined to avenge themselves. The bishop, unsuspicious, lowered his boat and went to meet them coming in their canoes. According to their custom they asked him to get into one of their boats, which he did, and was taken to the shore. He was never seen alive again. Immediate search was made and his body was found, pierced with five wounds and wrapped in a coarse mat, with a palm-leaf laid on his breast."

This infamous traffic in human flesh has been recently carried on for furnishing laborers to plantations in Guatemala and South America. In 1890 the ship Alma took 400 natives of Micronesia to Guatemala, and two years afterwards only 180 of them were living, the rest having died of fevers contracted in the malarious swamps of the plantations. In 1892 the brig Tahiti took 300 natives from the Gilbert Islands to labor on plantations in America, and was capsized near the coast of Mexico, and afterwards found floating bottom up. Not one of its living freight was ever heard of.

On the 23d of April of the same year the steamer Monserrat, Capt. W. H. Ferguson, manager, and Capt. Blackburn, sailing-master, cleared from San Francisco

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ostensibly for a trading voyage to Nanaimo, but really for a kidnapping expedition to the Gilbert Islands. The publishers of the newspaper "Examiner," of San Francisco, secretly sent a reporter, Mr. W. H. Brommage, as one of the crew, from whose narrative the following items are culled.

Mr. Ferguson had made a bargain with the planters of San José de Guatemala that they should pay him $100 per head for laborers. With such an inducement he "shipped" all he could get by fair means or foul, whether little children, or men and women bent over with age and hardly able to walk up the gangway of the steamer.

The chief inducement of the natives to embark on the steamer was the hope that they might earn money on the plantations to pay the heavy debts of their king, on account of which their lands were held by treacherous traders. Many of the natives had died of starvation because they were forbidden by the traders to gather their own cocoanuts. They "shipped" for seven dollars per month for labor for five years. The form of the contracts that were made with them was legitimate, but they were entrapped into making them by deceit, violence and cruelty, and the amount of wages contracted for was entirely inadequate to yield them the profit they expected, while most of them would die in the fever-stricken marshes to which they were going.

Mr. Ferguson arrived first at the island Marakei, of the Gilbert group, and here for awhile was unable to ship any adult natives. He therefore seized four boys, and locked them up over night. Three of them escaped;

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and the fourth was taken aboard the steamer. The parents begged piteously for his release and, not obtaining it, finally "shipped" to accompany him. This ruse was again tried. Children were kidnapped and held till their heart-broken parents, rather than leave them to be carried forever away, embarked to go with them. The parting of others from their parents was heart-rending. A chief of Apaiang went off to the steamer with his wife to bid good-by to their son and give him presents. Capt. Ferguson, seeing cocoanuts in the chief's boat, applied for them, but was informed that they were for the chief's son. Furious with rage he drove back the parents from ascending the gangway and cut their boat adrift. The chief offered to bring cocoanuts for him, if he might be permitted to see his boy, but was refused. With the mother weeping bitterly they were forced to leave, never to see their boy again. Several times some of the natives tried to escape, but were fired upon while swimming away and generally were recovered. Some of them piteously offered beads and necklaces, all the valuables they had, to be permitted to escape, but in vain.

By these and other perfidious and violent methods Capt. Ferguson obtained 400 natives, of whom 388 were laborers and the remainder children. They were secured as follows: 3 from Butaritari, 40 from Marakei, 6 from Tarava, 8 from Miana, 40 from Apaiang, 107 from Nonouti, 97 from Tapiteuea, 22 from Peru, and 5 from Nukuwor.

On their voyage to America they suffered greatly from uncomfortable accommodation, lack of drinking-water,

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and exposure to the weather. After their arrival at Guatemala it was remarked by the planters that within a year seventy-five per cent. of them would die of fevers.

Rev. John G. Paton, of the New Hebrides Mission, has stated that "the Kanaka labor-traffic has destroyed many thousands of the natives in colonial slavery, and largely depopulated the islands either directly or indirectly, by spreading disease and vice, misery and death, among them even at the best, at the worst tasking many of them till they perished at their toils, shooting down others under one or other guilty pretence, and positively sweeping thousands to an untimely grave. A common cry on the lips of the slave-hunters was, 'Let them perish, and let the white man occupy these islands.'" He has estimated that 70,000 Pacific Islanders have been taken from their homes by slave-hunters.

Besides transient visitors, there were many men from civilized countries who made their permanent home in the Pacific Islands and exerted a more abiding influence. Frequently seamen were attracted by the enchanting beauty of the islands to desert their ships and live with the natives. Some of these "run-away sailors" were worthy men and exerted excellent influences. Some of them became missionaries, and greatly promoted the good of the natives. But the greater number of them led sensual and brutal lives, and some of them became even worse than the natives; for civilized men turned savage become the worst of savages.

In the year 1834 the American missionaries found on the island of Nukuhiva, of the Marquesas group, one of

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WATERFALL IN TAHITI.

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these "run-away sailors," a man by the name of Mellish, who claimed to be the son of an English nobleman and that he had been sent to sea as a bad boy to be reformed. He was tattooed all over except on his face, and was almost entirely nude. His chief delight was in attending native feasts; for which he would often climb over the steepest and highest ridges of the island. He remarked that this was the "happiest period of his life." On the same island another of these "run-aways," by the name of Morrison, formed a diabolical plan to massacre the missionaries in order to obtain their few articles of property; but before he could accomplish his purpose he suddenly died in consequence of excessive gluttony. It has been ascertained that many piracies of vessels and massacres of seamen in the Southern Pacific have been instigated and conducted by men of this stripe.

One of these men was the notorious pirate, called "Bully Hayes," who began his career by kidnapping from San Francisco a vessel loaded with lumber. He sold the lumber in Mexico, and then sailed to China, and there took aboard his vessel a large number of coolies for New South Wales. As a capitation tax of five dollars a head was required to be paid for introducing coolies into New South Wales he was supplied with money for paying it. He skilfully contrived to retain this money and get rid of the coolies. On arriving off New South Wales he put up a flag of distress and flooded the hold of his vessel from his fresh-water casks, and when a vessel came to his relief he showed by the fresh water that his vessel was rapidly leaking, as he was pumping clear water, and re-

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marked that he could take care of his vessel if he could be relieved of his coolies. The captain who had come for his assistance kindly took the coolies aboard his vessel; whereupon Hayes put to sea, and soon was out of sight. The captain who took the coolies was afterwards obliged to pay the tax for landing them.

Hayes was next heard of at the Micronesian Islands, where he undertook to buy a larger vessel loaded with rice. Being permitted to try the vessel before purchasing her, he put to sea on her, and was not again seen by the owner. Hayes had wives and children on many of the islands. Once he upset a boat with one of his wives and some of his children, in order to get rid of them; but as they could swim as well as he they all escaped to land. Rev. John G. Paton tells how "the notorious Hayes once sent an armed band inland on Tanna, who night after night robbed and plundered whatever came to hand. The natives, seeing the food of their children ruthlessly stolen, made objection, and were shot down without mercy. Glad were we," says Mr. Paton, "when a vessel carried away these white heathen savages." Hayes led a wild life of sensuality, cruelty, and piracy, and at last was killed by one of his mates, whom he had maltreated, on one of the vessels he had stolen from San Francisco.

The most desperate class of settlers in the Pacific Islands were the convicts from Europe. In 1604 a number of these escaped from New South Wales, and settled at Mbau and Rewa of the Fiji group. They were regarded by the natives as supernatural beings, because of their skill in the use of fire-arms, and thereby gained unbound-

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SAMOAN DANCERS.

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ed influence. They made no effort to acquire dominion over the islands, but sought only to gratify their vilest passions. There were twenty-seven of these lawless men; but in a few years the greater part of them had fallen in the wars of the natives and in quarrels with each other. Their dissipation and cruelty amazed even the cannibal Fijis.

This description of the evil conduct in the Pacific of men from civilized nations would be incomplete without some allusion to the aggressions by these nations themselves. Strange to say, several of these nations, while sometimes severely punishing the islanders for wrongs done to their subjects, have themselves committed similar wrongs. Acting on the doctrines of the Dark Ages, they have sought to take possession of the islands which their subjects have discovered. It has not mattered that already the native people were in possession, since the usurpation has been professedly for their benefit. With this view the cross has been erected as well as flags of dominion; and Romish priests have been sent to intrigue by religion while war-ships made forcible invasion.

The priests that have been sent to the Pacific Islands have shown a singular zeal in prosecuting their mission. In Tahiti they contrived a happy device for saving the souls of the heathen, and wrote of it to Europe. They said that they were accustomed to carry two flasks, one of perfumed water and the other of holy water, and on meeting a mother with an infant they would engage her attention by the perfumed water and then secretly sprinkle

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on her child a few drops of the water that would work regeneration. They also artfully performed apparent miracles to overcome the incredulity of the natives. Sometimes their miracles were too transparent to influence the natives; as was once the case at Kauai, where an image of the Virgin was made to bow its head at the "Ave Marias" of a priest but at length ceased to bow, in spite of repeated salutations; and finally a native put out his head from a curtain in the rear and exclaimed, "*Ua moku ka kaula.*" "The string is broken!"

These pious "fathers" strove less against paganism than against Protestantism, and sometimes less to exorcise the devil than to deport or murder Protestant missionaries. Their benevolent aim was not so much to save the souls of the natives as to gain dominion for their respective countries; for they rarely went where there were heathen to be converted, but chiefly where Protestant missionaries, by long years of toil, suffering and martyrdom, had first converted the heathen and made the islands safe and delightful places of residence. Almost always the islanders at first rejected their superstition because it too much resembled their own old idolatry; and in some cases, as at Hawaii, they expelled the priests because their worship of images was a violation of the new laws that had been enacted against idolatry. Such occurrences afforded pretexts for military invasion; for which there seems to have been a preconcerted plan.

On this plan, France sent Admiral Dupetit-Thouars and several priests of the Picpusian Order to the Pacific in about the year 1851. Two of these priests landed in

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disguise at Tahiti, and were expelled by Queen Pomare because of their intrigues against her government. Admiral Thouars soon brought them back and demanded that they should be allowed to reside in Tahiti, that an indemnity of $30,000 should be paid to France for alleged insults to the French flag, and that the Tahitians should erect a Roman Catholic Church at their own expense in every district where they had built one for Protestant worship. He threatened to bombard the island if the Queen did not assent to his demands in three days. As it was impossible for her to pay the required indemnity she fled to the neighboring island, Moorea, while the greater part of her people took refuge in the mountains.

The Admiral sent his troops against them and these troops were repeatedly overcome in desperate conflicts; but finally they conquered by their superior military prowess. In November, 1843, Admiral Thouars declared the Queen incompetent to govern, and proclaimed a Protectorate over her islands. The name Protectorate was a misnomer; for the French ever afterwards completely ruled her islands. In June, 1880, the French persuaded King Pomare, a successor of the Queen, to cede the nominal sovereignty of his islands to France. The annexation was formally proclaimed at Papeete on the 24th of March, 1881, and celebrated with a brilliant festival.

Admiral Thouars also visited the Marquesas Islands, in 1842, and there proposed to make a chief by the name of Mowana king of that group. The natives at first

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welcomed the admiral, but when they perceived his designs they fiercely opposed him. In one battle on Nukuhiva one hundred and fifty natives were killed. But the French finally triumphed, and took formal possession of the Marquesas Islands, and also of the adjacent Gambier, Astral, and Tuamotu or Pearl Islands.

Similar aggressions have been perpetrated by Spain in the Caroline Islands, and by Germany in the Marshall and Samoa Islands, which will be described in other chapters of this book.

The dark record that has been given of the conduct of enlightened races in the Pacific affords only a faint view of the mischief they have done. Besides their barbarities and felonious usurpations they have introduced intoxicating liquors and new diseases, and thereby caused a terrible mortality of the native races. The native population of the Hawaiian Islands has diminished, since their discovery in 1778, from 400,000 to 32,000; that of the Marquesas Islands from 20,000 to 5,000; and that of Strong's Island, in Micronesia, from 6,000 to 600. A similar diminution has occurred in almost all the islands of the Pacific.

A cheap way of explaining this diminution has been to attribute it to the influence of civilization and Christianity. It has been said that the mistakes made by the islanders in adapting themselves to the changed conditions in Christian civilization caused them to contract many diseases which caused great mortality.

It may be answered that civilization, with its tendency to awaken to industrial activities, and Christianity, with

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its power to cause righteous living, do not destroy communities; also that physicians have proved beyond question that the diminution of the Pacific Islanders has been caused by diseases introduced by the vices and intemperance of the white races. Christianity has only retarded this diminution. In the islands where missions have not been established the diminution has been the most rapid. In some of these islands the natives have become almost extinct. But in other islands, where missions have done their best work, and where foreigners have seldom come, the natives are increasing in number. In some of the secluded localities of the Samoa Islands the population has been increasing at the rate of one per cent. per annum. The Rev. Mr. Moulton, missionary in the Tonga group, has asserted that the population of the Tonga Islands has increased twenty-five per cent. in twenty years, and that in the island of Nini the increase is more than three per cent. per annum. The explanation of this increase is that these islands lie out of the common track of ships, and that in them missions have been very successful.

Sadder than the diminution of these populations has been the deeper barbarism caused by the influences from enlightened lands. The result of the untold barbarities perpetrated by foreigners in return for the most generous hospitality of the natives, and of the introduction of firearms and ardent spirits, has sometimes been to change the simple-hearted islanders almost into fiends. The saddest thing for a heathen people is to come into contact with civilization without Christianity. The tidal

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waves that sometimes send up briny surges into the beautiful vegetation of the islands, and the volcanic torrents that burn through their noblest forests, have hardly been more terrible than these uncivilizing influences of the civilized races.

But good influences, as well as evil, have gone from civilized nations. It is delightful to turn from the dark record of the atrocities of unprincipled adventurers to consider the blessed influences of Christian missions in the Pacific. The success of these missions against the primeval paganism and the worse barbarism of "white heathen savages" has been almost miraculous.

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VEGETATION IN TAHITI.

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CHAPTER III.

THE ORIGIN OF CHRISTIAN MISSIONS IN THE PACIFIC.

THE rise of the islands of the Pacific through the ages of the past from the depths of the ocean, and their transformation from wastes of rock and volcanic fire into Edens of beauty, was hardly more wonderful and sublime than the elevation, proposed through Christianity, of the inhabitants of those islands from their primeval degradation into the highest character of which human nature is capable, and finally to the glories of heaven. The enterprise to accomplish so great and glorious a work was not devised through the promptings of mere human motives, nor through confidence in mere human strength. Captain Cook, in commenting on the conduct of the Spaniards in erecting the cross on Tahiti, wrote that in his opinion nothing would ever be done to Christianize the Pacific Islanders; "since there were no motives in public ambition nor in private avarice for such an undertaking." He was correct in the view that neither avarice nor ambition would prompt to such an enterprise. But he knew little of the motives which Christianity supplies, and of the power it exerts to lift up the lowest races of men.

The enterprise of foreign missions originated only in the highest developments of Christianity. When the

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long political conflicts in Great Britain between the Roman Catholics and the Protestants had ceased the churches in that country became free to rise into the highest philanthropic activities. The remarkable revivals of religion that then occurred resulted in the sending forth of missionaries to evangelize heathen nations, just as the outpouring of the Holy Spirit in ancient Antioch resulted in the sending forth of the great missionary-apostle Paul, and his companion, Barnabas, to labor among the Gentiles.

It is interesting to note that the particular occasion of the enterprise in England for foreign missions was the publication of the narratives of Cook's voyages in the Pacific. A young man by the name of William Carey, while preaching in the small town of Moulton, and at the same time working as a cobbler for the support of his family, read these narratives, and with a large map and a leather globe, which he himself had made, described Cook's voyages to his pupils, and at length was fired with a desire to carry the good news of God to the islanders—who had most hospitably entertained Cook and had been maddened by his injustice to kill him. So interested did Carey become in the Pacific Islanders that in a gathering of Baptist ministers he proposed a discussion of the duty of the Church to evangelize heathen countries. To this proposition Dr. Ryland, an aged minister, replied, "Sit down, young man. When God proposes to convert the heathen he will do it without your help or mine." Dr. Ryland further remarked that "nothing could be done for such an object until another

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RIVER IN TAHITI, SOCIETY ISLANDS.

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Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first." But the young man was not silenced, and at length succeeded, by impassioned appeals to the public and by sermons preached before the Baptist Association, in persuading twelve ministers to unite with him in organizing at Kettering, on October 2, 1792, the first Foreign Missionary Society of Great Britain. Fifty years afterwards thousands of people gathered at Kettering to celebrate the jubilee of that organization, and in 1892 a more notable gathering celebrated its centennial.

It is an interesting fact that the first wish of Mr. Carey was to go as a missionary to the Pacific Ocean, to Tahiti, and that the first plan of this society was to send him thither. But about this time a Mr. John Thomas, a surgeon who had engaged in missionary work while in the employ of the East India Company, arrived in London seeking a missionary assistant, and so set forth the needs of India that the plan of the society was changed, and William Carey and John Thomas were sent to India.

The sublime act of faith of these two men, in going as voluntary exiles from home to labor for a heathen race, kindled a fire of missionary enthusiasm throughout England. It was remarked that the Baptist Society had "a gold mine in India," but that it seemed almost as deep as the centre of the earth. Carey replied, "I will go down into the mine; but the Society at home must hold the ropes." Others besides the Baptists soon desired a part in working this gold mine.

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On November 4, 1794, a company of ministers of various denominations united in London in issuing a circular calling for a convention of the delegates of the churches to meet in London on the 22d, 23d, and 24th days of the ensuing month, to consider the project of forming an undenominational missionary society. At the time appointed great multitudes met together, and two sermons were preached each day by eminent divines upon themes pertinent to foreign missions. In these meetings "Christians of all denominations for the first time met together in the same place, using the same hymns and prayers, and feeling themselves to be one. Two hundred ministers sat together in the galleries. One of the leaders of these meetings said, 'We are called together for the funeral of bigotry; and I hope it will be buried so deep as never to rise again.' Whereat the whole vast body could scarce refrain from one general shout of joy." The London Missionary Society was then formed, composed of Presbyterians, Episcopalians, and Independents.

It was declared in the constitution of this Society that "the design of the Society was not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinion among serious persons), but the glorious gospel of the blessed God to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God."

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It is interesting to note that the first foreign missionary society in America, the American Board, was in like manner undenominational at its origin. It may be said that, as at the origin of Christianity the infant Church set forth with the gift of tongues and a blessed fellowship and community of property, pointing forward to the future union of all mankind in fraternity and love, so the foreign mission work began with a fellowship of all Christians, pointing forward to the future church-union in which alone foreign missions will finally be completely successful.

The attention of the London Missionary Society was drawn at its very origin to the islands of the Pacific Ocean as a promising field for missions. Glowing accounts were given of the South Sea Islands as "very terrestrial paradises, the people loving and lovable children of nature." Rev. Dr. Thomas Haweis, one of the founders and most liberal supporters of the Society, delivered an address upon the question "In what part of the world they should commence their work," and drew a comparison between the climates, the governments, the languages, and the religions of heathen countries; and concluded that of all the dark places of the earth the South Sea Islands presented the fewest difficulties and the fairest prospect of success. Dazzled by the pleasing picture he had drawn, the London Society resolved without delay to commence a mission to the South Sea Islands.

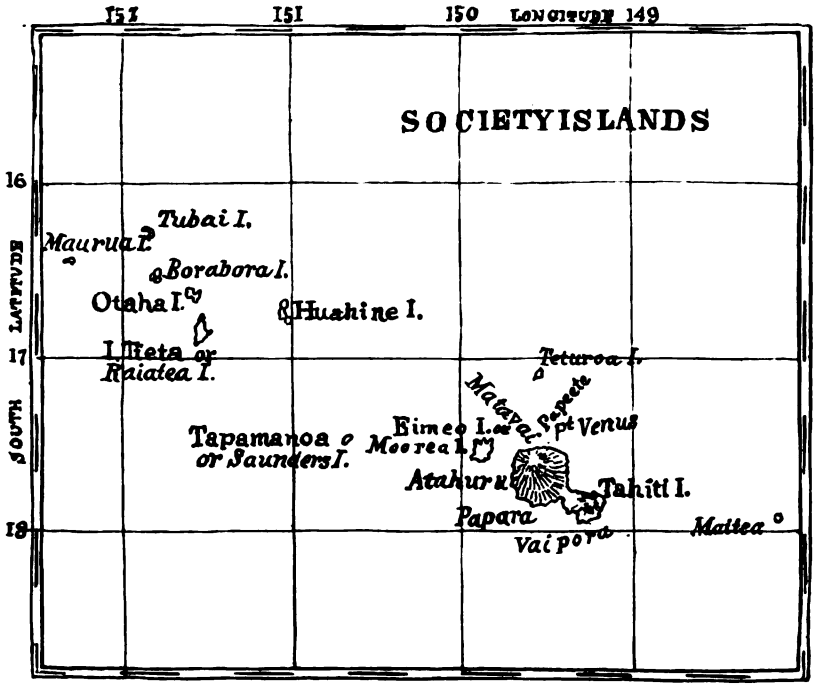
For this purpose this Society purchased a ship at a cost of $24,375, and equipped her and furnished supplies for her long voyage at an additional expense of $34,000.

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Capt. James Wilson, "a worthy Christian gentleman who had retired in affluence from the East India service," volunteered his services to command the vessel. Twenty chosen missionaries were then set apart for the mission to Tahiti. Six of them were married men, with whom were two children. Only four of them were ordained ministers. One was a physician and the others were artisans. "Thousands of people joined in the novel and most impressive services of their consecration to the missionary enterprise; and no less than ten clergymen, Presbyterian, Episcopalian, Independent, Seceder, and Methodist, shared in the exercises. It was remarked that in no instance had such a spirit of prayer and supplication been poured out upon the churches, or such general approbation been discovered, as in the inception of this mission enterprise."

On the 23d of September, 1796, the Duff, flying an ensign with a figure, on a blue field, of a dove with an olive branch in her mouth, sailed from Portsmouth with these first missionaries for the islands of the Pacific Ocean.

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CHAPTER IV.

THE SOCIETY ISLANDS.

THE island of Tahiti, to which the first missionaries of the Pacific were sent, is one of a group called the Society Islands; so named by Capt. Cook in honor of the Royal Society of London. This group is situated between latitudes 16° and 18° South, and longitudes 148° and 155° West. It consists of thirteen islands and several small islets, and is divided by a channel sixty miles wide into two clusters; the eastern, called the Windward or Georgian Islands, comprising six islands, the western, called the Leeward or Society Islands, comprising seven islands. Their aggregate area is 650 square miles.

With the exception of the coral islets in the extreme northwest these islands are of volcanic origin; as is indicated by their lavas, basalt, and pumice-stone. In general appearance the volcanic islands resemble each other. A high mountain crowned with steep peaks occupies the interior; on all sides steep ridges descend to the sea or to sloping plains; and over all, mountains, valleys and plains, spreads a most luxuriant robe of tropical vegetation. Around most of these islands are barrier reefs, situated from a few yards to five miles from the shore.

Tahiti lies in the southern part of the Windward or Georgian cluster, and is the largest island of the group,

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having an area of 412 square miles. It is composed of two distinct portions, united by an isthmus which is a mile wide and of only fifty feet elevation above the ocean. The southern portion is called Tairabu, and measures six by twelve miles. The northern portion is called Porionuu, and measures twenty by twenty-three miles. At the northeast extremity of Porionuu is the chief town of the group, Papeete, which is the capital of the French possessions in the Pacific and the emporium of the commerce of all the surrounding groups. It lies on the crescent-formed shore at the head of the Matavai Bay, embowered in beautiful tropical vegetation, with a background of enchanting woods and grand mountains. From a beach of white sand a continuous forest of waving palms and vine-clad trees spreads to verdant ridges and deep ravines, and on to the mountains, Orohena, 7,250 feet high, and Aorai, 6,576 feet high. The latter is jagged at its summit with rocky spires so as to resemble a royal crown, and for this reason called "*La Diademe.*" A broad green road, called the "Broom Road," runs around this island close to the sea, through districts "which seem like one vast orchard of mango, bread-fruit, *feis*, orange-trees, sugar-cane, papayas and cocoa-nut-palms, together forming a succession of the very richest foliage it is possible to conceive." The valleys of this island, especially Hautana, Matavai and Apaiano, are very beautiful.

In all the Society Islands it is difficult to travel outside of the roads, so dense is the vegetation and so impassable are the gorges and precipices. It is said also

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that travelling on horseback is unsafe because "the land-crabs have literally riddled the by-paths." These crabs are sometimes found in the huts of the natives and under the mats of sleepers at night.

To voyagers who for weeks had no surroundings but the blue ocean and the sky above the wonderful beauty of this island is quite enrapturing. One writer says, "The scenery of that island will live for ever in my thoughts as some splendid dream of beauty, as early one morning I entered the port of Papeete. Before me were great mountains of every shade of blue, pink, gray, and purple, torn and broken into every conceivable fantastic shape, with deep, dark, mysterious gorges, showing almost black by contrast with the surrounding brightness, precipitous peaks and pinnacles rising one above the other until lost in the heavy masses of clouds they impaled, while below, stretching from the base of the mountains to the shore, was a forest of tropical trees with the huts and houses of the town peeping out between."

Two miles west of Tahiti is Moorea, or Eimeo, a small but lofty and very picturesque island. Its mountain, Afareaitu, 3,986 feet in height, has formerly been rent asunder by violent volcanic convulsions, leaving stupendous upright splinters which have been jocosely called "Asses' ears."

Mr. Ellis says of this island: "In the varied forms of its mountains, the verdure with which they are clothed, and the general romantic and beautiful character of its scenery Moorea surpasses every other island of the

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Georgian or Society groups. A reef, like a ring, extends around it two miles from the shore. On this reef are small verdant islets, appearing like emerald gems of the ocean, one opposite Afareaitu on the east side, and two south of Papetoai."

The author of "South Sea Bubbles" says: "As seen from Tahiti, Moorea is a wonderfully beautiful island, peaked and jagged in a way seldom seen. The harbor, Openohu, is a gorge, and one of the wildest gorges I have ever seen. Green precipices rise upwards of two thousand feet sheer from the water, fringed round their feet by cocoanut and orange-trees. Far up in the green cliffs may be seen the large leaves of the *fei*, or wild plantain. One of the highest and most acute peaks is perforated right through, just below the summit, the natives say by an ancient hero throwing his spear through the moutain peak."

Several of the Leeward Islands are described as no less picturesque and beautiful. Huahine and Raiatea are noble islands encircled by one coral reef. In this reef, at the northeast point of Raiatea, opposite the harbor, Utumaoro, are three green islets. Raiatea consists of two parts connected by an isthmus, and is completely covered with verdure, from the sea to the summits of the mountains; the hibiscus and other shrubs overhanging the salt water of the harbor.

Of Borabora the writer just quoted says: "This splendid island rises like a giant's castle out of the sea. At a distance it seems split into two parts, a tower and a steeple; but when approached the two blend into one.

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PAPEETE, TAHITI, CAPITAL OF SOCIETY ISLANDS.

By permission, from Miss Cumming's "Voyage in a French Man-of-War."

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There is an extinct volcanic crater in its summit. The harbor is most magnificently beautiful, overhung by a heap of rock 3,000 feet high, noble basaltic cliffs standing from a perfect cascade of verdure. Nowhere but in these islands have I ever seen positively richly green cliffs. I think Borabora is the most magnificently beautiful piece of rock-scenery I have ever seen."

The inhabitants of the Society Islands are the Polynesian race, who, as has been mentioned, occupy the eastern portion of the Pacific. They are physically a very fine people. De Quatrefages, in a table giving the stature of different races of men, puts the natives of Samoa and Tonga as the largest people in the world. He gives the average height of this race as 5 feet, 9.92 inches. The Society Islanders compare well in size with the Samoans and Tongans, while in general symmetry of form they are unsurpassed.

A brief description of the Tahitians will answer for that of all the Polynesians of the Pacific. The Tahitians are a brown race, varying in color from a light olive to a swarthy brown according to the amount of their previous exposure to the sun. Their hair is usually raven black, and straight, wavy, or curly; their eyes are black and expressive; their lips of a little more than medium thickness; their noses rather wide; their foreheads fairly high and rather narrow. "Their women rank with the most beautiful in the Pacific."

In disposition the Tahitians are affable, light-hearted, and generous, but fickle, and under provocation deceitful, irritable, and brutal.

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At the time of the arrival of the missionaries the Tahitians were wearing their primitive costume, which consisted of an oblong piece of bark-cloth, the *tiputa*, with a hole in the centre for the head, a plain piece of cloth around the loins, and a *malo*, or T bandage.

The women wore the *parau*, which was one piece of cloth, two and a half yards wide by eleven long, wrapped several times around the waist so as to hang down to the knees. They also wore a shawl, called the *ahaifara*, over the shoulders. They often wore brilliant flowers in their hair and fragrant garlands and necklaces. In the heat of the day they were uncovered to the waist, and the men wore only the *malo*. In times of rain they wore matting instead of cloth. At night their clothing served for bedding. The children went naked until six or seven years old. "The chiefs wore also short feather-cloaks and beautiful semicircular breastplates dexterously interwoven with the black plumage of the frigate-bird, with crimson feathers, and with sharks' teeth."

Mr. George Foster tells of having once witnessed, in 1777, what he called a most magnificent sight. Entering one of the harbors of Tahiti he saw "a fleet of 159 large war-canoes with 170 small canoes arrayed along the shore, manned with 1,500 warriors dressed in their robes, targets and towering helmets: while on the beach were 4,000 warriors about to embark. The targets were of wicker-work covered with feathers and sharks' teeth; the helmets were five feet high, closely covered with glossy bluish green feathers of a sort of pigeon, with an elegant border of white plumes, and with a prodigious

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number of the long tail-feathers of tropic-birds diverging from its edges in a radiant line resembling that glory of light with which painters commonly ornament the heads of angels or saints." These warriors were preparing for an expedition against Moorea. The expedition failed and nearly all the fleet was captured.

The Tahitians showed no little skill in manufacturing bark-cloth, mats, fishing-tackle, canoes, and household furniture. They sometimes made bales of cloth, all in one piece, two hundred yards long and four yards wide, from strips of bark one and a half inches wide and four feet long.

Their canoes were made of logs of trees, hollowed out by sharp stones and by fire, and were either double or single, with outriggers. The sterns were sometimes from 15 to 18 feet high, ornamented with figures of birds or gods.

Their houses were little more than thatched roofs supported by posts and rafters. There were three rows of posts—one in the centre and two at the sides. Pandanus leaves were used for thatch, and the ridge-pole was bound over with ferns or grass. The lower part of the house was open to the height of about four feet above the ground. The floors were covered with long dried grass or mats. The houses generally measured 11 by 24 feet. One of the king's houses at Waitowate was 397 feet long and 48 wide and 21 high.

The staple food of the Tahitians was the breadfruit; but besides this they subsisted on yams, taro, sweet-potatoes, plantains, and a few varieties of fruit. The

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quiet waters inclosed by their reefs afforded an abundant supply of fish. They cooked their food by burying it, well-wrapped with leaves, on heated stones in the ground. They obtained fire by rubbing together sticks of wood.

Like the rest of the Polynesians, the Tahitians worshipped innumerable idols with horrid orgies and human sacrifices. Almost every man had his special god, but there were several principal gods: Taaroa (corresponding to Kaneloa of Hawaii), Tane (corresponding to Kane of Hawaii) and Oro, the national god of Tahiti (corresponding to Lono of Hawaii). The idols measured from a few inches to six feet long, and were ornamented with sennit and red feathers. It was supposed that the gods entered them at certain seasons, and in consequence of certain ceremonies.

The Tahitians also worshipped the spirits of their deceased ancestors, called Oromatuas (in Hawaii, Aumakuas). These they invoked in sickness, and for vengeance against their enemies; in which latter case they sought to obtain something from the victim they would destroy—parings of the nails, locks of hair, or saliva—by which to set the demon on the track of the victim; a method followed in Hawaii, the New Hebrides, and other Polynesian Islands.

The places of Tahitian worship were piles of stones, called *morai*, built in pyramidal form, with flights of steps at the sides; on these the idols were erected and the offerings laid. A *morai* at Atahuru measured 270 feet by ninety-four wide and fifty high. Other sacred places were

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HAAPITI, ISLE MOOREA, SOCIETY GROUP. A ROYAL RECEPTION.

By permission, from Miss Cumming's "Voyage in a French Man-of War."

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the platforms on which, under sheds, they exposed the bodies of the dead; for they did not bury their dead, but partially embalmed them, and placed them on these platforms with provisions.

By the Tahitian religion the women were forbidden to eat with the men. The husband and the wife made separate fires, kept their food separate, and ate apart, the wife generally in another hut. The women were also tabooed from eating pork, fowls, bananas, and several kinds of fish.

Immorality, polygamy and infanticide prevailed in Tahiti to an incredible extent. It was estimated by the first missionaries that two-thirds of the children were put to death at birth. This was generally done by strangling, or by piercing with a bamboo. Rev. John Williams once asked three women, whom he casually met, whether they had killed any of their children. One replied that she had killed nine, another seven, and the other three. After the abolition of idolatry, a chief confessed in a large assembly that he had been the father of nineteen children, and that he had murdered them all; and he wept at remembrance of their deaths. A chieftainess was bitterly troubled in the hour of death by remembrance of having put to death her sixteen children.

Wars were almost incessant in Tahiti, and were most cruel and destructive. During the first fifteen years of the mission there were ten wars. Just before the arrival of the missionaries there was an inter-tribal war which resulted in the conquest of the whole island by Pomare and his son Otu.

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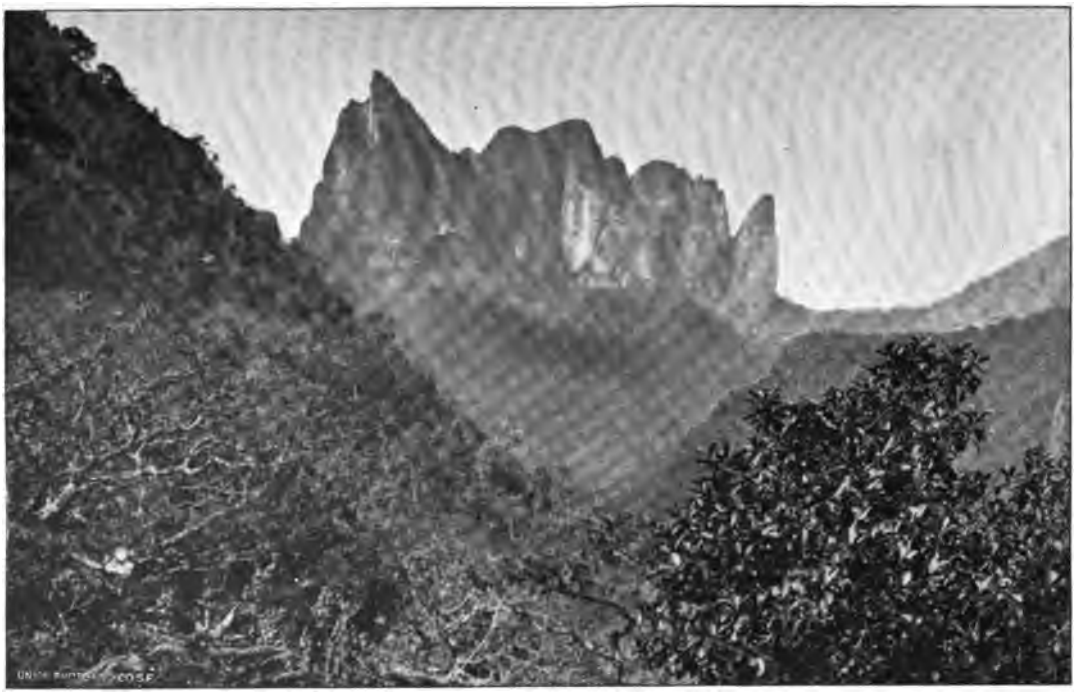
The immorality of the Tahitians reached its climax in a strange organization of men and women, called *Areoi*, who lived together indiscriminately without marriage, spent their time in licentious dancing and feasting from village to village, and killed all their children. They kept up their organization only by initiating new members.

The vices of the Tahitians were vastly increased by the coming of the white men, who gave free rein to their avarice and sensuality. The women thronged every ship to obtain trinkets and baubles, and especially bits of iron hoop and nails, which were considered more precious than gold.

Captain Cook said of the immorality of the Tahitians, for which his crew were partly responsible, "There is a scale of dissolute sensuality which these people have ascended, wholly unknown to every other nation, and which no imagination could possibly conceive." Rev. William Ellis remarked, "Awfully dark, indeed, was their moral character, and notwithstanding the apparent mildness of their disposition, and the cheerful vivacity of their conversation, no portion of the human race was ever perhaps sunk lower in brutal licentiousness and moral degradation than this isolated people."

Such were the islands and such the people to whom the missionaries on the Duff were voyaging. These missionaries were obliged by violent gales in the South Atlantic to change their course and to round the Cape of Good Hope instead of Cape Horn, and did not arrive at Tahiti till March 4th, 1797, after a voyage of six months

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MOUNT DIADEME, TAHITI, SOCIETY ISLANDS. 6,756 feet high.

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and nineteen days. Because of their course around the Cape of Good Hope their reckoning of the days of the week differed by one day from that of the American missionaries of Hawaii, their Sunday coming on the Saturday of the American missionaries.

Hardly had their little vessel come to anchor off the shores of Tahiti when seventy-four canoes came off to her, and soon a hundred savages were capering with delight upon her decks. It was the Sabbath-day; and therefore the missionaries, instead of bartering with the natives, held a service of song and prayer, while the natives looked on in silent wonder.

On the next day several of the missionaries went in a boat to examine the island. About five hundred natives gathered on the shore to receive them, and, wading into the sea, dragged the boat up on the beach, and carried them ashore on their backs. The king, Otu, and his queen, Tetua, came to welcome them, borne on the shoulders of natives; for, according to their customs, whatever the king set foot upon became his, whether it was land or the deck of a vessel. There were two white men residing on the island, dressed, or rather undressed, like the natives. By the aid of one of these, a Swede, who had escaped from shipwreck to the island, Captain Wilson informed the king, Otu, of the purposes of the missionaries. The king expressed himself as pleased, and gave them a building one hundred and eight feet long by forty-eight wide, and assigned them a large district, called Matavai, in which to reside without dispossessing the natives. As soon as the lower, unthatched, part of

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the house was enclosed, the missionaries disembarked, and entered the house with prayer and thanksgiving to God. The Duff soon afterwards sailed away, taking ten missionaries to the Tonga Islands. After her return she took one missionary to the Marquesas Islands, and one, by his own request, to England.

The missionaries located on Tahiti were Revs. James Cover and wife, John Eyrie and wife, John Jefferson, Thomas Lewis, and Messrs. Henry Bicknell, wheelwright, Benjamin Broomhall, harness-maker, John Cock, carpenter, Samuel Clode, gardener, John Gilham, surveyor, William Henry, carpenter, and wife, Peter Hodges, brazier, and wife, Rowland Haffell, weaver, and wife, Edward Main, tailor, Henry Nott, bricklayer, Francis Oakes, shoemaker, James Puckey, carpenter, William Puckey, carpenter, and William Smith, linen-draper. There were also two children—James Cover, twelve years, and Thomas Haffell, two years old.

The report made by Captain Wilson about his voyage, after his return to England, excited so much enthusiasm that in the latter part of the following year the Duff was again sent forth with twenty-nine more missionaries for the Pacific. But the Duff was captured by a French privateer, and all the missionaries on board of her, except one who died, after many distressing adventures found their way back to England.

However romantic it may have seemed to engage in this benevolent enterprise in the beautiful islands of the Pacific it must have soon seemed hardly endurable, under the privations and perils the missionaries experienced.

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At that time the wars of Great Britain with Napoleon Bonaparte made it difficult for the London Society to communicate with them; and for five years no supplies nor letters from England came to them. During the seven following years letters and supplies came only twice, and once the supplies, when they arrived, had been spoiled by salt water. During these years they suffered from want of the very necessaries of life. "Their shoes wore out, their clothes became threadbare, tea and sugar were only remembered as luxuries of the past." Their situation was made worse by the neglect of the king, who was disappointed in his hope of getting presents from them, and ceased to provide them with food. He remarked that they gave him plenty of the Word of God, but very few axes, knives, or scissors. Sometimes they could obtain food only by sending a boy to the mountains for wild fruit or to the breadfruit trees of a friendly chief. The Swede, Peter Hagerstine, whom they had employed as an interpreter in their conference with the king and in their preaching, sought to influence the king against them. Once when passing with the king near their house, while they were kneeling in prayer, he suggested that it would be easy at such a time to destroy them all and appropriate their property. Their situation also, without weapons of defence and with tender wives and children, amongst the warring natives, was about as perilous as that of a child in a menagerie of wild animals.

Soon after their arrival the chiefs of the opposite side of the island revolted against the king; the war was

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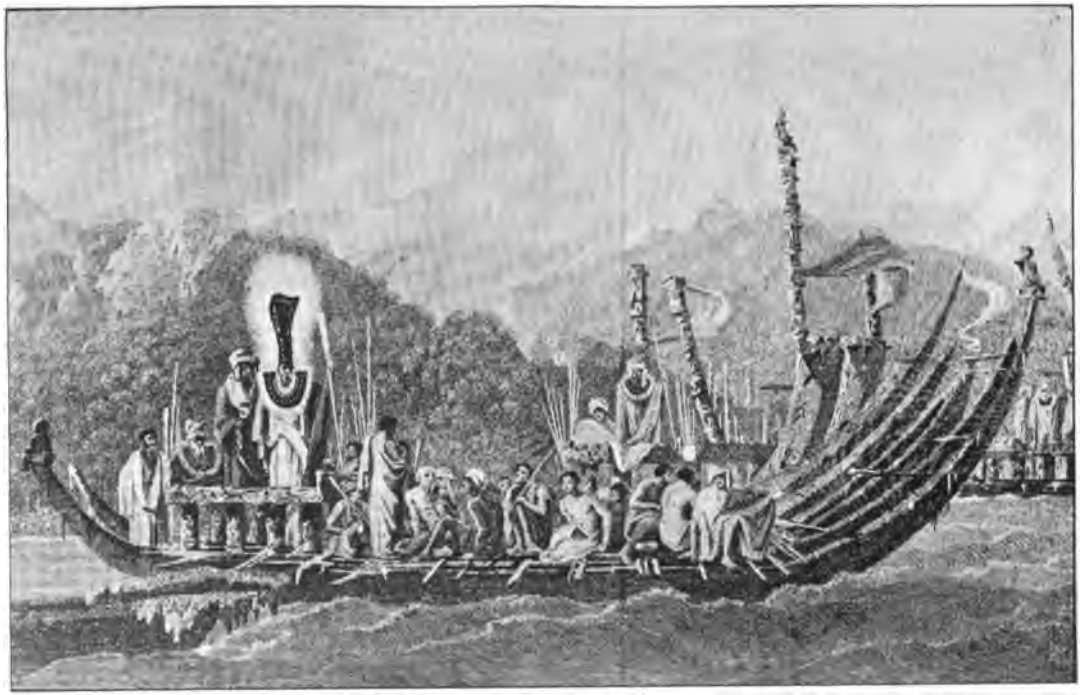
carried into the district of Matavai, and the half-clad savages, appearing in their disfigurement of paint and with their fierce war cries more like devils than men, made their beautiful surroundings resemble the infernal regions. Once four of the missionaries were seized and stripped by the natives, and dragged into the river, and they barely escaped to the opposite banks.

Alarmed by these perils, and discouraged also because there were no signs of success in their work, all but two of the missionaries now proposed to leave the islands. The king besought them to remain, and seven of them did so; while the rest went by way of Huahine to New South Wales.

Only five missionaries now remained. But they persevered in their unpromising work, and soon succeeded with the aid of a few chiefs in building the first chapel erected for Christian worship in the Pacific. It was dedicated on March 5th, 1800; three years after their arrival. King Pomare, desiring to show favor on this occasion, sent a fish as an offering to Jesus Christ, requesting that it should be hung up in the chapel.

In June, 1801, a reinforcement of eight more missionaries arrived in the Royal Admiral, Capt. Wilson, making the whole number now twelve. Mr. Nott had mastered the language sufficiently to be able to preach, and now with Mr. Elder made the first tour of the island, preaching in thirty villages. Some of the natives seemed quite affected by the preaching, especially the accompanying servants, who by attending the meetings at every village gained considerable knowledge of gospel truth.

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TAHITIAN WAR CANOE.

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But unhappily, when now a faint gleam of encouragement was appearing, a fierce civil war again broke out. King Pomare had forcibly removed the national idol called Oro, a mere shapeless log six feet long, from the district Atehuru, where it had always been kept; and the natives of this district, with other tribes, went to war to recover it. Providentially, there were twenty-three English seamen on the island, most of whom had recently escaped from shipwreck; they came together to the house of the missionaries to make common defense against the rebels. With their aid the missionaries pulled down their chapel, to prevent its being set on fire or used as a place of refuge for the enemy, cut down their breadfruit trees, and made a stockade around their house. Four brass cannon, obtained from a wrecked ship, were placed in the upper rooms of the house; and by turns the seamen and the missionaries stood guard. The rebels at length, seeing the preparation for defense, desisted from the war.

In 1803 King Pomare died; and his son, Otu, became king, and assumed the title, Pomare II. The first Pomare had been a most vicious and inhuman savage. It was estimated by the missionaries that during his reign of thirty years he had sacrificed two thousand human victims as offerings to his idols. Pomare II. at first appeared to be little better, and committed so many acts of violence that in 1805, after eight years of apparently fruitless labor, six missionaries removed from Tahiti to Huahine.

On the 6th of November, 1808, another rebellion broke out; and finally Pomare was defeated, the house

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of the missionaries destroyed, and their printing types were melted for bullets. By Pomare's advice the missionaries now fled to the other islands; and on the 26th of October, 1809, they all, except Mr. Nott and Mr. Hayward, went to Port Jackson, New South Wales. The mission now seemed to be broken up, only two missionaries remaining as "the forlorn hope." These felt more than ever before that there was no success for them except through divine aid.

But light was about to dawn. The reading of translations of the New Testament was having an effect on the people. As a missionary once read the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," a native exclaimed, "Is that true?" When assured that it was true he replied, "Your God is unlike our gods. Your God has love; our gods have only cruelty; and we make offerings to them only to propitiate them. But," he continued, "your God has love for you, not for us." The missionary assured him that the proffers of the gospel were for him and all his people. He was greatly affected, and remained long in deep meditation.

King Pomare also now became interested, and attended the preaching more regularly, and sent a message to the missionaries at Port Jackson expressing deep sorrow at their absence and entreating them to return. In the latter part of the year, 1811, five of them, Messrs. Bicknell, Davies, Henry, Scott and Wilson, returned, and resided with Messrs. Nott and Hayward at Moorea, in the

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Otu', King of Tahiti.



Ceding Matavai to the Mission.

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district of Papetoai, whither King Pomare had fled from Tahiti.

About this time King Pomare made a striking test of the power of his false gods. When a turtle, which was considered a sacred animal, was brought to him for food, instead of making the customary offering of a part of it to the idol in the temple before eating it, he gave orders to bake it at once, and when it was prepared proceeded to eat it. The natives watched him with horror, expecting to see him writhe in convulsions, and when they saw that no harm came to him were much shaken in their belief respecting idolatry.

King Pomare now urged Tapoa, king of Raiatea, and several chiefs of that island, who were visiting Tahiti, to unite with him in renouncing idolatry. One of these chiefs, a brother of Tapoa, went a step further than Pomare, and burnt his idol, and ate breadfruit baked in its ashes.

Pomare now returned by invitation to resume the government of Tahiti, and there labored to dissuade the people from worshipping idols, and to enlighten them about the true religion. When the missionaries heard what he was doing they sent two of their number, Messrs. Scott and Hayward, to aid him. In the morning after their arrival Mr. Scott heard a native among the bushes near their lodging engaged in prayer. It was the first native voice in praise and prayer that he had ever heard, and he listened almost entranced and with tears of joy. The name of the native was Oito. He was awakened to interest about the Christian religion by re-

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marks made by the king, and had applied for counsel to a man by the name of Tuahine, who had been a servant of the missionaries, and with him and a number of others had renounced idolatry and commenced the practice of secret prayer.

The missionaries now took Tuahine and Oito to Moorea, and with them made a tour of that island. On the 25th of July, 1813, they dedicated a new chapel, which they had built at the request of Pomare. During the ceremony of dedication they gave notice that on the following day a meeting would be held for those who would be willing to renounce idolatry and worship the true God. The result was that thirty-one natives made Christian confession; and in a few days eleven more forsook their idols and covenanted to worship Jehovah. A priest now, by the name of Patii, announced that on the following day he would burn his idols. At the time appointed a great number of the natives came together to witness the performance, and were deeply impressed, as he brought out his images one by one, tore off their coverings of cinet and red feathers, and burned them, calling upon the people to witness their inability to help themselves.

These first successes of the missionaries occurred after a long "night of sixteen years of toil." But the triumphs that followed throughout all the Pacific were worth all the toil and suffering they cost.

The devil of idolatry, however, did not go out of the Tahitians without some tearing. In almost every instance of the overthrow of idolatry in the Pacific the

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overthrow has been opposed by war. In this case the heathen soon began to persecute the Christians. "It had been customary for the priests to name certain families from whom to select victims for sacrifice. These selections were now made from the number of the Christians. Many of the Christians fled to other islands, and many who did not flee were sacrificed. At length a midnight attack was planned for surprising and massacring all the Christians. But a few hours before the time appointed for the attack a secret hint was given to the Christians, and they launched their canoes and fled to Moorea."

Soon afterwards, by invitation of the idolaters, the Christians, eight hundred in number, returned to Tahiti. On the following Sabbath, November 12, 1815, as they were engaged together in prayer at Narri near Bunauia, the idolaters attacked them in great force. The Christians had barely time to seize their arms and form three columns, two near the beach and one in the rear towards the mountains. In the latter column Mahine, the king of Huahine, assisted, wearing a helmet covered with plates of spotted cowrie, and ornamented with plumes of tropic birds. His sister fought beside him, clothed in strongly twisted native flax. The idolaters drove in the first ranks, and pressed on towards Mahine and his sister, when one of Mahine's men, Raveae, with a spear killed Upufara, the leader of the heathen. On learning of the death of their leader the pagan army fled. Pomare now forbade pursuit and murder, and sent a select band to Tautina to destroy the temple, altars,

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idols, and every appendage of idolatry they could find. The idol, Oro, was now made a post for the king's kitchen, and finally cut up for fire-wood. Nearly all the other idols on the island and also the temples and altars were destroyed. Pomare sent twelve of the idols to the missionaries in Moorea, with the request that they should be sent to the Missionary Society in London.

The clemency Pomare now displayed, in pardoning his defeated enemies, who according to ancient customs would have been put to death, greatly affected the heathen; and they almost universally abandoned idolatry and united with the Christians in worshipping the true God.

The missionaries at Moorea were overjoyed at hearing of these events, and sent one of their number to Tahiti; and he was occupied for many days from morning till night in religious conversation with the people. Schools were now established everywhere, the worship of idols renounced, infanticide and other abominations of idolatry discontinued, and peace and prosperity reigned.

While these encouraging events were occurring, the directors of the London Missionary Society were discussing whether they should not recall these missionaries and give up their mission in Tahiti, because of its apparent failure. But Rev. Thomas Haweis, one of the founders of the society, earnestly protested against this proposition, and made a new donation of $1,000 for this mission. Rev. Matthew Wilkes remarked that he would sell the clothes from his back rather than abandon the

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mission, and proposed that a special season of prayer should be observed in behalf of the Society-Islanders. While these discussions were going on a vessel was on her way from Tahiti bearing the news of the complete downfall of idolatry in Tahiti and Moorea, and conveying the rejected idols of the people.

The missionaries were unable to fully meet the demand that now arose for books and translations of the Bible. Especially was this the case when, in 1817, Rev. William Ellis arrived with a printing-press. The wonder and delight of the natives at the marvellous machine knew no bounds. They gathered from the surrounding districts and from the other islands; they filled the houses of the district to overflowing, and temporary sheds were erected for their accommodation; and they crowded together around the building in which the press was operated, climbing on each others' shoulders and darkening the windows, so eager was their curiosity to see the wonderful machine and so desirous were they to procure books. Some of them waited five or six weeks before returning home rather than return without books.

The natives now also aided the missionaries with great enthusiasm in building school-houses and churches. King Pomare provided the materials, and erected a house of worship at Papaoa, on Tahiti, which measured 712 feet in length by 54 in breadth. This building contained three pulpits, 260 feet apart. A watercourse five or six feet wide crossed it in an oblique direction. It was a natural stream from the mountains to the sea, and

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could not be diverted. For a church bell a thick iron hoop was used, which was struck by an iron bolt. In the same year, on the 6th of June, the first baptism at the Society Islands was performed, when in the presence of 4,000 people the king, the first subject of this sacrament, was baptized, and after him many other natives.

With new views of duty, derived from Christian experience, Pomare now began to feel the need of a better system of governing his islands, and sought the aid of the missionaries in making a written code of laws. When this code was prepared he called a great assembly of 7,000 of the natives and read it to them; and they unanimously voted to accept it. Copies of it were sent to all the chiefs and it was afterwards rigorously enforced; so rigorously that the Queen-Dowager was afterwards arrested for cutting down a tree of a poor man, and made to pay restitution, which, however, the man gallantly refused to receive. The result of the establishment of the code was a greater peace and order and prosperity of the islands.

In the year 1821 King Pomare died in joyful Christian hope. He was succeeded by his son, who was only four years old; but the boy lived only a little over a year, and was succeeded by his sister, who reigned with the title, "Queen Pomare."

The good work that had been accomplished in Tahiti soon extended to the Leeward Islands; for missionaries had occasionally labored in these islands from the beginning of their work in Tahiti. Those of them

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A Tahitian.

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who fled from Tahiti in 1808 spent several months on Huahine preaching the gospel. In 1814 Mr. Nott and Mr. Hayward visited Huahine and Raiatea, and made the circuit of these islands preaching to the people. The news of the downfall of the great national idol, Oro, was carried to these islands, and shook the faith of the natives in their idols. After the victory over the heathen in Tahiti King Mahine sent Vahaivi, one of his chiefs, to destroy the idols on his island of Huahine. The other chiefs on that island at first opposed this, but finally submitted. King Tapoa of Raiatea also, and some of his chiefs, visited Tahiti, and listened to the instructions of the missionaries, and on returning to their islands publicly renounced idolatry, and persuaded many of their people to follow their example. In the year 1818 four missionaries removed from Moorea to Raiatea and Borabora, and there found that many of the inhabitants had renounced idolatry. But the idolatrous chiefs in Raiatea, like those of Tahiti, resorted to arms to maintain their paganism, and vowing vengeance on the Christians for the destruction of the national idol, Oro, erected a house of cocoanut and breadfruit trunks in which to burn the Christians alive, and attacked the Christians while they were engaged in prayer. A desperate conflict followed, in which the heathen were defeated.

The Christians followed up their victory with kindness, instead of the customary barbarities, and proclaiming forgiveness for their prisoners conducted them to a sumptuous feast. The heathen were so amazed

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at this clemency that they at once destroyed their idols and temples.

In 1820 a house of worship was erected, on Huahine, which was one hundred feet long and sixty wide, and was plastered within and without with lime made of coral from the reefs. Rustic chandeliers were made for it of light wood and cocoanut shells, and sliding shutters for its windows.

From this time for many years the Mission greatly prospered. In the year 1836 there were in Tahiti 2,000 natives in church fellowship, and in the other islands 969. To voyagers who had witnessed the former degraded condition of the natives the transformation they had undergone was very surprising. Capt. Harvey, of a whale-ship, made the following statement in 1839 respecting Tahiti: "This is the most civilized place I have been at in the South Seas. It is governed by a dignified young lady twenty-five years of age. They have a good code of laws, and no liquors are allowed to be landed on the island. It is one of the most gratifying sights the eye can witness, to see on Sunday in their church, which holds about five thousand, the Queen near the pulpit, with all her subjects around her, decently apparelled and seemingly in pure devotion."

In all these islands idolatry was soon entirely abolished, codes of law were established, and the natives adopted the outward forms of Christian civilization.

And now to these islands, just rising out of the night of heathenism and receiving a little of the light of heaven, came in 1836 two cowled emissaries of the Ro-

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man-catholic church. These priests soon contrived, as has been described, to embroil the Windward Islands with France, and to bring them under usurpation by that country. The result was, that here one of the most promising missions in the world was wrecked, and in its place a sad reign of violence, intemperance and lust was instituted. The French abolished the laws against the importation and sale of ardent spirits to the natives, placed the mission schools under the supervision of their own officials, required that no language but French should be used in the schools, and forbade contributions to any foreign missionary society.

Under these circumstances the London Missionary Society could only withdraw from its enterprise in these islands. As the best alternative, it transferred its missions in these islands to the Evangelical Society of France. French priests have made great efforts to win over the natives to the Roman-catholic religion; but the natives have been so well instructed by the English missionaries, and are so fortified by the translations of the Bible they possess and use, that they have continued firmly Protestant.

There are now in Tahiti sixteen churches with 1,663 members, in Moorea four churches with 360 members, and in the Leeward Islands about 1,500 church-members. But in all the Society Islands there has been a sad physical deterioration and mortality of the natives through the intemperance and vice forced upon them by the French. It is one of the miracles of missions that there are still any churches at all in these islands, and

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one of the saddest facts of history that the rapacity of an enlightened country has forced back into darkness this poor people who were just groping their way out of pagan night. The spirit of remorseless greed, thus shown, differs from the self-sacrificing benevolence that animated the missionaries, as darkness from light.

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TAHITIAN BELLES.

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CHAPTER V.

THE AUSTRAL ISLANDS.

WHERE the first missionaries landed in Tahiti great cocoanut-trees bent over the bay and often dropped into the waves ripened nuts, which, borne by ocean currents to distant reefs, sometimes germinated and grew, and aided in forming little Edens where previously had been only the dreary expanse of ocean and shifting coral sands. Thus from the same place the truths proclaimed by the missionaries were conveyed by various agencies to distant islands, and caused the blessings of Christianity where had been only the evil and gloom of paganism. Before the missionaries had gone to labor beyond the Society Islands natives of the Austral group visited them and listened with intense curiosity to their instruction, and on returning home persuaded their countrymen to renounce idolatry and begin Christian worship.

The Austral Islands are situated 350 miles south of Tahiti, between 21° and 22° south latitude and 145° and 150° west longitude. They are of volcanic formation, and covered, like Tahiti, with a luxuriant tropical vegetation. The island Rurutu, the most interesting of this group, is five miles long and two wide, and rises to 1,200 feet elevation above the ocean.

In the year 1820 a fearful epidemic prevailed on

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Rurutu, and two chiefs, believing that it was caused by the anger of their gods, fled to the adjacent island, Tubuai, and there remained several months. In returning home they were driven by a storm more than 300 miles; one of their canoes was lost, and the other, with a chief by the name of Auura, safely reached Maurau, the most westerly of the Society Islands. This chief and his companions were surprised to find that here the pagan temples had been thrown down and the idols destroyed, and that the natives were engaged in a new form of worship. Learning that white men, who had come in ships, had introduced the new religion and were residing on the other Society Islands, they embarked in their canoe, and on March 5, 1821, arrived at Borabora, where they found the missionaries, and continued four months under their instruction. Auura was exceedingly diligent in the mission-school, and soon was able to read the Gospel of Matthew and to repeat the greater part of the catechism. He now publicly renounced idolatry and accepted the true religion, and as he began to think of returning to his islands entreated that teachers should be sent with him for his countrymen. Two native deacons, Mahamene and Puna, at once volunteered to go with him. The Boraborans enthusiastically supplied them with the necessary outfit and school-books and copies of the gospel in Tahitian. They took passage for the Austral Islands on July 5, 1821, taking with them a boat by which to send back a report of their work. On the 9th of the ensuing August, after a little more than a month, the boat returned, bringing fourteen of the idols of Ru-

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rutu, to indicate that idolatry had been overthrown in that island.

A meeting of the Borabora Church was at once called by the missionaries, and a great multitude of the people came together to hear the reports from Rurutu and to see the idols. The boatmen related that as soon as the chief, Auura, reached Rurutu, the people gathered in great numbers to welcome him, and that he immediately informed them of the abolition of idolatry in the Society Islands and of his conversion to Christianity, and urged them to destroy their idols. At the same time one of the teachers, Puna, proposed that, for a test of the power of their idols, they should prepare a feast in a place considered sacred, and of articles of food which their religion forbade to women. They agreed, and prepared the feast, and Auura, with the Tahitian teachers and their wives, partook of it, while the natives looked on expecting to see them fall in the agonies of death. When on the next day they perceived that they continued unharmed they exclaimed that their priests had deceived them, and hastened to destroy their temples. The teachers from Borabora were now welcomed to give instruction, and a chapel was built which measured 80 feet long and 36 wide. In this chapel "the railing around the table in front of the pulpit and by the sides of the stairs was composed of the handles of spears; for they had resolved to learn war no more, but to submit to the Prince of Peace."

Among the idols exhibited in the meeting was one called "Taaroa" (Kaneloa of Hawaii), the ancestral

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god of Rurutu. It was a rude figure made of sennit in the shape of a man, with an opening down the front, through which it was filled with twenty-four small idols, the family gods of the chiefs.

In the meeting in which this report was given the Borabora people were roused to great enthusiasm to send the gospel to other islands, and the missionaries remarked that they "felt some foretaste of the joy the angels will feel when it is announced that the kingdoms of our world are become the kingdoms of our Lord and his Christ."

As soon as the inhabitants of the neighboring island, Tubuai, heard that idolatry had been abolished on Rurutu they sent a deputation to Tahiti to obtain teachers for themselves also. This deputation arrived at Tahiti at a time when all that island was preparing for war. They now requested the contending parties to postpone hostilities till their application for teachers could be considered. The hostile chiefs assented and came together, and in conferring about this mission enterprise became reconciled to each other; the war was terminated and messengers of the religion of peace sent to Tubuai.

From other islands of this group natives now went in canoes, some of them a distance of 300 miles, to Tahiti, to obtain books and teachers. Thus mission work was commenced on Rimatara, Rapa, and Raivavai. The English missionaries afterwards often visited these islands to direct the work, which was wholly carried on by native teachers, and in a few years the entire population renounced heathenism and embraced Christianity.

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In 1822 the missionary inspectors, Rev. Daniel Tyerman and Mr. George Bennet, visited these islands. They reported of Rurutu as follows: "At daybreak, September 30, 1822, we distinguished an island seven miles long which reminded us of the lovely scenery of Tahiti. As we drew near we saw a high central peak with lower eminences sloping towards the shore, and intervening valleys through which ran fertilizing streams and luxurious tropical foliage, and at the head of a bay several neat white houses built in English style. A pier one-fourth of a mile long had recently been made of huge coral blocks for a landing-place. Nearly the whole population were standing on the beach to receive us, and they welcomed us with great joy and affection, the king among them, Teuruarii, a young man sixteen years old, of light complexion, and the two teachers from Borabora. Mr. Ellis preached to two hundred people and baptized thirty-one. The chief, Auura, now guardian of the young king, said, "We have given up our island to Jesus Christ, to be governed by him as our King. We have given ourselves to him that we may serve him. We have given our property to him for the advancement of his glory; we have given him our all, and desire to be entirely his."

At Raivavai (High Islands) they found a chapel of plastered wicker-work 180 by 40 feet, with forty-three windows, eight doors, and with fifteen pillars—three of which were ornamented with wreaths of human beings carved out of solid wood. Here Mr. Henry preached to 2,000 people and baptized fifty-two adults, among whom were the king and queen.

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At Tubuai, where eighteen months previous there had been war, they found peace, and were welcomed by the king. Here they held a meeting with a congregation of 270 persons.

On September24, 1832, Messrs. Whitney, Tinker and Alexander, a deputation from Hawaii, visited Rurutu on their way to the Marquesas Islands.

An account of their visit was published by Mr. Alexander, from which the following quotations are made:

"When about six miles from Rurutu we were boarded by six natives who came to us in a double canoe, the whole exterior of which exhibited very neat carved work. The sides and stern were tastefully ornamented with feathers, and the whole was calculated to give a favorable impression of the ingenuity and enterprise of the natives of Rurutu. They informed us that they were in the enjoyment of peace and plenty, and that they would be glad to receive a visit from us. We accordingly lowered our boat and followed the canoe, which led the way through the entrance between the reefs. This entrance is quite intricate and dangerous, being not more than ten feet wide. As the swell was heavy the surf broke entirely across it; we however reached the shore in safety. Just at the landing a large flag of white *tapa* was streaming in the wind, indicative of peace. About thirty natives had assembled on the beach, decked in the best their wardrobes could supply; and they welcomed us to their shores with many an '*I orana*,' 'Happiness attend you.' We were conducted to a large framed house, neatly plastered, in which we

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found two large comfortable settees, a dining-table, and several well-made boxes. Having seated ourselves till some cocoanuts should be brought, almost the whole population of the village came to say '*I orana.*' All the woman that I saw were wearing bonnets, which the wives of the Tahitian teachers had taught them to make.

"After being refreshed with the milk of the cocoanut I took a stroll through the village, and was as much surprised as delighted to find most of the houses neat, substantial, framed buildings, well plastered, furnished with settees, tables, bedsteads and boxes—all of which, as well as their houses, the Tahitians had taught them to make. Most of the people can read, and having several copies of the Scriptures they still meet regularly for worship, and read and pray together.

"Having procured a guide we set out to cross over to the opposite side of the island, where was the largest settlement. Before we reached the ascent we passed through a delightful grove of *tamanu*, chestnut, breadfruit, ironwood, *hala*, *papaya*, cocoanut, paper-mulberry, sugar-cane, bananas, etc. We passed by a large bed of *taro*, tracts of sweet-potatoes, and a large orchard of pineapples. We found the ascent steep and tiresome, the part over which we passed being probably 800 feet above the level of the ocean, the highest part of the island being 1,200 feet high. The thick brakes and tall grass which overhung our path sometimes almost covered us. After resting awhile on the summit, under the shade of the *hau*, we had just begun to descend when we met a company from the village to which we were going,

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loaded with spears and paddles, curiously wrought *tapas* of various patterns, and paroquets, which they were bringing over to trade with us. Before we reached the foot of the hill we met several other parties who were also loaded with similar articles for barter. Exchanging the salutation, '*I orana*,' we proceeded, entering as we descended groves still more dense than those through which we had first passed.

"The inhabitants of the village gave us a cordial welcome. The first object that attracted our attention was the church, which is a framed building, eighty by thirty-six feet, the upright posts painted red, the intervening spaces lathed and plastered. It has two windows in front, one on each side of the door, one in each end, and one on each side of the pulpit—which is really a neat piece of workmanship. The railing on each side of the stairs by which you ascend it is supported by eighteen spear-handles. In front of the pulpit is a neat painted desk for the clerk. It has a good floor of the breadfruit wood and seats of the same material. A large number of bamboos of oil are deposited at one end of the house, and a pile of *tapa* in the pulpit, which the natives have contributed to the London Missionary Society to aid in sending the gospel to the heathen. While we were surveying the church a large number of the people assembled; and though they could not understand our language we did not consider it improper to pray with and for them. Mr. Tinker therefore entered the clerk's desk saying, '*E pule tatou*,' 'Let us pray;' and the whole assembly kneeled and behaved

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with much decorum while prayer was offered. The church is in the centre of a yard enclosed by a neat wooden fence, through which up to the door is a raised pavement eight feet wide. Opposite the church we entered a house of similar construction in which we were pleased to find several copies of the Tahitian Bible, six or eight well-made chests, two very comfortable bedsteads, and two settees. After passing through several similar habitations we were led, by one who seemed to be the highest chief, to his house. Taking us into a back room he presented each of us with a piece of *tapa*.

"There are in this village twenty-five frame houses besides others, after the original fashion, made of bamboos. Taking it as a whole, I have seen no village in the Pacific where the generality of the houses are so good, or where the people appear more kindly disposed towards missionaries. They were very anxious that one or both of us should stop and live among them. Bidding them an affectionate farewell we returned to the other side of the island, and found the people assembling to hear a sermon from Mr. Whitney.

When we reached the house where we first stopped after landing we found a good dinner awaiting us, for which our walk had sharpened our appetites. It consisted of roast pig, taro, yam, breadfruit, and cocoanut-milk.

"Just as we were embarking, to return to our vessel, we were surprised with the salutation, 'How do you do, gentlemen?' from one who looked like a native. She told us that she was a native of Pitcairn Island, from

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which she had been absent eight years. She perhaps could have given us more satisfactory information respecting the islanders than any one we had met; but we were necessarily in such haste that we could ask but few questions. We therefore bade the people farewell and pulled away to the schooner, passing through the reefs much more easily than we had expected.

"The number of inhabitants on the island is somewhere between two and three hundred. The readiness with which they parted with their spears showed their present disposition for peace and good order. We trust that their desire for a missionary to instruct them will not long be indulged in vain, and that some one who loves the Lord Jesus in sincerity will be sent to show them the way of life."

In 1846 these islands were again visited by Mr. Barff, missionary of Huahine, who was greatly encouraged by what he witnessed. Peace and purity prevailed among the native believers; the native agents were faithful and zealous in their work, and their labors appeared to have been crowned with the divine blessing.

The Rev. Mr. Richards, of the London Society's mission at Raiatea, gives an interesting account of a visit which he made at Rurutu, Tupuai and Rimatara, in company with Rev. Mr. Pearce, of New Guinea, in the John Williams, in 1887. The object of the tour was not merely to visit the native churches, but to secure recruits for the mission in New Guinea. At Rurutu the population is increasing, now amounting to seven hundred and sixty; and their stone church, with walls two and one-

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half feet thick, will seat five hundred. The church members number three hundred and eleven, somewhat less than one-half the population. Everything indicates thrift and careful cultivation, and the people are honest and industrious. The chief trader said, "I could leave most of them alone in my store without any fear of being robbed." When their church was being built the Rurutans heard that a large log of foreign wood had been washed ashore on an island two hundred and twenty miles distant. They at once put to sea, found and purchased the log, and brought it to Rurutu, to make seats for their new church. The Church gladly gave up one of their members and his wife to go as missionaries to New Guinea.

The increase of the population of Rurutu, from 200 or 300 in 1833 (at the time of the visit of Mr. Alexander) to 750 (at the time of the visit of Mr. Richards), and the morality and religious prosperity of the natives illustrate the advantage of seclusion from the baneful influences of unworthy civilized people; for these islands lie away from the usual routes of ships.

In the year 1890 the London Missionary Society gave this mission into the care of the Paris Missionary Society; for these islands had passed under French rule. French Protestant missionaries are already at work in these islands; and there will probably be a peaceful development of the native churches on Protestant lines.

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CHAPTER VI.

THE PEARL ISLANDS.

THE influence of the Tahitian Mission extended, as by a sort of electric induction, to other distant islands besides the Austral group. Natives from remote parts of the Pacific either visited Tahiti and returning home bore tidings about the true religion, or heard the rumor of the change of religion in Tahiti, and were thereby influenced to abandon idolatry and accept Christianity. Thus in the Tuamotu, or Pearl, Archipelago, of which an account will now be given, also in the splendid island of Rarotonga, and even in far-away Hawaii, most delightful results followed the "long night of toil" in Tahiti.

The Tuamotu Islands are situated between 14° and 24° south latitude, and 134° and 148° west longitude. At the southeast extremity of this group are the four Gambier Islands, and further south Pitcairn Island, famous for the Christian descendants of the mutineers of the Bounty.

The Tuamotu Islands are of coral formation, and have little vegetation but cocoanut and pandanus trees. The fruits of these trees are the main reliance of the inhabitants for subsistence.

> "The Indian's nut alone
> Is clothing, meat and trencher, drink and can,
> Boat, cable, sail and needle, all in one."

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THE BROOM ROAD, TAHITI.

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What these islands lack in vegetable productions and attractions of scenery is in a measure compensated for by the products and beauties of their reefs and lagoons, which yield an almost inexhaustible supply of fish, and also pearls; which latter have given them the name, "Pearl Islands." At the time of their discovery bags of pearls were found in the idol temples and purchased with muskets. The pearls of the splendid necklace of Empress Eugenie, and Queen Victoria's pearl which is valued at $30,000, were obtained from these islands. The pearl-shell itself, as well as the pearl, is now an article of traffic. The cost of collecting the shells is about $30 per ton; and the amount realized for them in London is $500 per ton. About 200 tons of these shells are annually collected here. "The colonies of pearl-shells are recruited every year by infant pearl-shells, half an inch in diameter, like fairy coins, which float in with the tide from the stormy outer seas during the months from December to March."

The phenomena of the lagoons and reefs of these islands are a ceaseless delight to all who visit them. Poetic rhapsodies have been written about these aqueous gardens, where the weird and the fantastic mingle with the beautiful, where strange sea-urchins, hermit-crabs and sea-centipedes roam among scarlet corallines, and brilliant fish flit like butterflies among polyp-anemones and coral groves.

In the warm ocean of this latitude the coral polyp grows to the highest perfection and with great rapidity. "The French war-vessel, Dayot, once spent two months

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in the lagoon of Manga Rewa (of this group) and then sailed to Tahiti; and there specimens of living coral were found attached to its copper sheathing, one of which, discoidal in shape, with the upper and lower surfaces respectively convex and concave, measured nine inches in diameter, and weighed two pounds and four ounces."

To view these islands and reefs, rising from depths of four or five miles to the surface of the ocean through an extent of more than 1,500 miles against the long sweep of the fiercest billows of storms, is to be profoundly impressed with the greatness of the work of the inert and apparently insignificant polyps that have built them up. Thus apparently unimportant agencies sometimes produce the vastest results. Thus in the higher realm of human life forces despised as weak and insignificant have prevailed against the greatest evils, and in these islands the gentleness and love of Christianity have overcome primeval heathenism and caused the blessings of the kingdom of heaven.

The first missionaries to these islands were their own inhabitants returning from exile. In the early part of the reign of Pomare II. a number of these fled from their homes because of war and landed in Tahiti, and there came under the instruction of the London missionaries. When the Tahitians renounced idolatry they too cast away the idols which they had brought with them and accepted the true religion. In the year 1827 they returned home; and one of them, Moorea, undertook to instruct his countrymen respecting the true religion. At

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first his people could hardly credit his account of the abolition of idolatry in Tahiti, and charged him with deception; and he was obliged to flee for his life. But soon afterwards others coming from Tahiti confirmed his statements, and then the natives burned their idols and destroyed their temples.

The natives of the neighboring islands now hearing of these events went by hundreds a distance of 300 miles, to Tahiti, to obtain books and to receive instruction, and some of them before leaving Tahiti were received by the missionaries into church fellowship. The missionaries remarked that they seemed to be witnessing a fulfilment of the promise, "The isles shall wait for his law."

In the year 1832 Moorea and another native, Teraa, were ordained as evangelists and sent to Anaa, or Chain Island, of this group. Not long afterwards a canoe from this island brought to Tahiti the tidings that war, cannibalism and idolatry had ceased, and that a house of worship had been erected in every district.

In 1839 Mr. Ormond, of the Society Islands Mission, visited these islands, and addressed congregations of 300 or 400 persons and organized churches.

During the same year Commodore Charles Wilkes, commander of the United States Exploring Expedition, visited several of these islands, and was much impressed with the good work that had been accomplished by the native teachers. He said: "Nothing could be more striking than the difference that prevailed between these natives (those of Raraka, 15° 42′ south, and 144° west) and those of the Disappointment Islands (of the same

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archipelago). The half civilization of the natives of Raraka was very marked, and it appeared as though we had just issued out of darkness into light. They showed a modest disposition to give us a hearty welcome. We were not long at a loss what to ascribe it to: the missionary had been at work here and his exertions had been based on a firm foundation; the savage had been changed to a reasonable creature. Among the inhabitants was a native missionary who had been instrumental in this work. If the missionaries had effected nothing else they would deserve the thanks of all those who roam over this wide expanse of ocean and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment and a share of the few comforts the people possess."

In the year 1880 France took possession of this Tuamotu Archipelago, and shortly afterwards the mission of this group was transferred by the London Society to the Paris Missionary Society. The change of government was not as disastrous to the Pearl Islanders as it was to the Tahitians. It is to be hoped that, in the greater seclusion of these islands from the demoralizing influences of enlightened races, the natives will continue to grow in Christian civilization, and that, infinitely more precious than the pearls for which traders visit their lagoons, many of these dark-hearted natives will be uplifted to adorn the mission enterprise, and to shine at last as jewels in the Redeemer's crown.

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MADAM PELE, AND VEGETATION ON A LAVA FLOW.

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CHAPTER VII.

THE HAWAIIAN ISLANDS.

THE Pilgrim Fathers, who left their native land and crossed the ocean and braved the horrors of the American wilderness to obtain civil and religious liberty, founded the most prosperous and progressive nation of human history and created a new era in the world. But a higher movement began when there went out from the United States and other enlightened countries pilgrims seeking not so much to establish their own rights as to promote the welfare of others, and even to lift up and save the most unworthy and degraded of mankind—a movement which promises to transform the whole human race and bring in the latter-day glory of the world.

In America this movement began by the organization of the American Board of Commissioners for Foreign Missions, which was formed on September 5, 1810, at Farmington, Conn. This Society, like the London Missionary Society, was at first undenominational. For many years after its organization it was connected with the Congregational, Presbyterian, Dutch Reformed and Reformed German Churches. Its first mission enterprise was to India in 1813; its next was to Palestine in 1819; and almost simultaneous with the latter began its mission to the Hawaiian Islands. As the British socie-

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ties had undertaken the evangelization of the islands of the South Pacific this American Association directed its attention to those of the North Pacific; and in process of time there was an agreement that the Equator should be the boundary between their respective missions.

So many descriptions of the Hawaiian Islands have been published in the United States that to describe them to Americans is like describing parts of their own country. But a brief description seems necessary for a clear understanding of their history.

The name, Hawaiian Islands, has recently taken the place of that of Sandwich Islands, which was given by Capt. Cook in honor of his patron, Lord Sandwich; and sometimes this group is called simply Hawaii, a name derived from its principal island.

The Hawaiian Islands are the only important islands in the North Pacific east of Micronesia. The cosmic forces that upheaved the lands from the ocean seem to have been exerted in the North Pacific in forming this one principal group, which, perhaps for that reason, is the larger, loftier, and better adapted for a great population. But in the North Pacific there is a system of numerous islands like that of the South Pacific, only in the North Pacific the islands have not been fully developed, or many of them have been lost by subsidence. Chains of embryo or rudimentary islands are found extending from southeast to northwest throughout the North. Thus near the Equator are the coral islands, Christmas, Fanning, Washington and Palmyra; and the Hawaiian group extends on northwest about twenty degrees be-

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yond Kauai in several rocks or coral islets, and in the other direction from the other extremity, from Hawaii, in submarine islands, one of which, discovered by deep-sea soundings, is 200 miles from Hawaii, and two miles high where the ocean above it is a mile and a half deep.

The Hawaiian Islands are therefore "the summits of a gigantic submarine mountain range, their highest mountains rising to nearly 14,000 feet above the ocean, and their bases extending downwards to from 15,000 to 18,000 feet below it. Referred to the bottom of the ocean these islands are higher than the Himalayas." (Capt. C. E. Dutton.)

The Hawaiian Islands are situated between the parallels 18° 50′ and 23° 5′ north latitude, and between the meridians 154° 40′ and 160° 50′ west longitude. They extend 380 miles from southeast to northwest. The distance of their chief seaport, Honolulu, from San Francisco is 2,080 miles; from Auckland, 3,800 miles; from Sydney, 4,500 miles; and from Hongkong, 4,800 miles.

The importance of this group arises quite as much from this advantageous location as from its resources. Lying at the "cross-roads of the North Pacific," at about the centre of the great lines of commerce from British Columbia, San Francisco, Nicaragua and Panama on the east, to Japan, China, New Zealand and Australia on the west and south, it will largely conduce to the naval and commercial supremacy of whatever country gains possession of it.

The Hawaiian group originally consisted of ten islands, but in 1894 the Hawaiian government annexed

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several rocky islets far to the northwest of Kauai. Only five of the Hawaiian Islands are of much importance. Their aggregate area is 6,200 square miles—a little less than that of the State of Massachusetts.

Much of this area is unfit for agriculture. Only narrow strips of land near the shores and portions of the valleys are cultivated; but the interior is occupied by rugged mountains and profound gorges of the wildest description, and is fit only for pasturage. Yet the arable portions are very fertile. When their resources are fully developed these islands will be able to support a million inhabitants and maintain a commerce worth more than forty million dollars per annum.

In the Hawaiian Islands the climate is ten degrees cooler than in the same latitude elsewhere. The ocean current from the Arctic moderates the heat, so that at the sea-level it rarely rises to 90° F., and rarely sinks to 60° F. The climate is therefore like a mild summer, and, "relatively to human comfort, a perfection of climate, the climate of Paradise." During the summer months the trade-winds blow from the northeast; during the winter months occasional storms with heavy rains blow from the southwest, and these storms sweep on with their rains over the west coast of North America, and over the Rocky Mountains, into the Mississippi Valley. A remarkable difference of climate is noticeable in passing from the northeast side of the islands, that are exposed to the trade-winds and are cool and rainy, to the southwest portions, that are sheltered by high mountains and are warm and arid. Thus in Honolulu, on the

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HAWAIIAN HEATHEN TEMPLE.



KAWAIAHAO CHURCH, HONOLULU.

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south side of Oahu, the average rainfall is thirty-eight inches, while in Hilo, on the north side of Hawaii, it is nearly twelve feet. At higher elevations on the mountains cooler climates are found, and at the highest summits snow falls in winter.

The Hawaiian Islands are less verdant than the islands of the South Pacific, but grander, with loftier mountains. To one voyaging thither expecting to see islands of tropical beauty, with orange-trees growing at the very beach and birds of paradise flitting through the forest, the first view is rather disappointing. In some parts are rather to be seen extensive plains with little verdure, high rugged ridges, and vast tracts of lava rock; but on the windward sides of these islands there is as wonderful a beauty of verdure as in the islands of the South Pacific. The glories of this vegetation are indescribable. Its most striking features are its vines, especially the palm-like Ieie (*freycinetia scandens*) that festoons the forests, its parasites that make strange hanging gardens high on the trees, and its ferns, of which there are 300 species, varying from gem-like forms, exquisite as butterfly wings, to trees thirty feet high, as graceful in figure and delicate in pattern as the finest palms. The sides of the ravines that are covered with these ferns have the appearance of being clothed with a gigantic plumage, in comparison with which the most gorgeous feather-mantles of the Hawaiian kings were like beggars' garments.

The process of upheaval of the Hawaiian Islands, it is conjectured, proceeded from northwest to southeast, for Kauai, at the northwest extremity, seems to be the

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oldest island of the group. It has the greatest amount of fertile soil, the largest streams of running water, and the most verdure, and on this account is called "The Garden Island." It is twenty-five miles long by twenty-two wide, has an area of 500 square miles, and rises in the centre 5,000 feet high. Its northwest coast, Na Pali (the precipices), juts out in rocky cliffs that are destitute of both soil and verdure; but the opposite side consists of sloping well-watered plains of great fertility, on which are very productive plantations of sugar. On the north side is the romantic valley, Waioli (singing-water), called also Hanalei (wreath-making), of which Mrs. Isabella Bird Bishop has written, "It has every element of beauty, and for mere loveliness exceeds anything I have ever seen."

Sixty-four miles southeast from this island is Oahu, which measures forty-six by twenty-five miles, has an area of 530 square miles, and two mountain ranges, one on the west 4,030 feet high, and another at the eastern extremity 3,106 feet high. On this island is Honolulu, the capital of the group, a city of 25,000 inhabitants. It is situated on a sloping plain that is formed of the partially decomposed lava cinders, about fourteen feet deep, of the extinct volcano, Punchbowl, in the rear. Near by is the magnificent inlet, Pearl Harbor, which the United States has sought for a naval station. This harbor will admit of twenty miles of wharves, and is large enough to accommodate at once all the navies of the world. Here and at Honololu artesian water has been obtained by a hundred wells. On the other islands

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SCENE IN IAO VALLEY, MAUI, HAWAIIAN ISLANDS.

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artesian borings seem more likely to bring up molten lava than water; but here in former ages there have been successive elevations and depressions of the land, as is shown by fragments of wood that have been brought up by well-borers from great depths, and in these geological changes a hard stratum has been deposited at great depth which retains the water that percolates from rain-falls. Water has also been piped from splendid valleys in the rear of Honolulu, and thereby this city has been made as beautiful with the choicest ornamental vegetation of the Tropics as any city in the world.

Southeast from Oahu, twenty-three miles distant, is Molokai, which is forty miles long and seven wide, has an area of 190 square miles, and rises to the height of 2,500 feet. This island seems to have had its eastern side rent away by some violent convulsion of nature; so that its mountain on this side rises sheer in awful precipices from the ocean, while on the other side it slopes gradually to the shore. From the precipitous side of this island juts out the peninsula Kalauwao, where lepers, 1,000 in number, have been segregated. So fertile is this tract of land, and so well are these wretched creatures provided for by the Hawaiian government and by religious associations, that natives in good health have been known to endeavor to pass themselves off as lepers in order to gain admission to the privileges of this asylum.

About eight miles southeast from Molokai is Maui, which measures forty-eight miles long and from eight to twenty-five wide and has an area of 620 square miles. This

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island resembles Tahiti in being of two parts that are connected by a low sandy isthmus. A captain of a ship once, when approaching this island in the night, mistook this isthmus for a channel of water and undertook to pass through it, and left the bones of his ship on the beach. The western portion of this island, 5,820 feet high, is deeply cleft into ridges and valleys, among which is the valley Iao, which is well compared for its grandeur to Yosemite. This valley expands in the heart of the mountain to a breadth of two miles, and is surrounded with precipices 4,000 feet in height, which are covered, even over their most rocky walls, with an enchanting robe of vegetation.

The eastern portion of this island is occupied by one great dome-like mountain, Haleakala (house of the sun, or, the ensnaring of the sun). The latter name is derived from the tradition of a hero who is said to have caught the sun, while it was making its daily circuits in only two or three hours, and compelled it to go slower, a tradition found also in New Zealand.

The northern portion of this mountain has been deeply grooved by the action of water; for this side of the island has received the full dash of the trade-wind rains, and the mighty torrents thereby caused have torn out the deep volcanic throats of the old crater hills and the long empty caverns through which the lava once flowed, and thus eroded grand valleys that are now clothed with unbroken vegetation.

The wonder of this mountain is the crater at its summit—at an elevation of 10,000 feet above the ocean; a

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ANCIENT HAWAIIAN HUT.



RESIDENCE OF KEELIKOLANI.

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vast cavern seven miles long, three miles broad and two thousand feet deep. This crater has evidently grown out of a congeries of craters that have broken into each other, as has been the case with Mokuaweoweo on Mauna Loa. Its floor consists of the congealed lava streams of ancient eruptions, which appear almost as fresh and lustrous as though they had flowed but yesterday. Within it there are sixteen cones, ranging one after the other from southeast to northwest, some of them 900 feet in height, covered with cinders and volcanic gravel. Of the appearance of this crater Capt. C. E. Dutton has written, "Of all the scenes presented in the Hawaiian Islands this is by far the most sublime and impressive. Its grandeur and solemnity have often been described, but the descriptions have not been overwrought."

The largest island of the group is Hawaii, which is situated southeast of Maui, and is ninety miles in length, seventy in breath and 3,950 square miles in area. It has the highest mountains in the Pacific, Loa and Kea, each 14,000 feet in height; besides which it has Mt. Hualalai, 8,275 feet high, and the Kohala mountain, 5,505 feet high. On this island there are three volcanoes; and for this reason much of its surface is unattractive, with the black desolation of lava flows, which nature has yet done little to cloth with vegetation.

These flows are of two kinds: the *Pahoehoe*, consisting of lava which has flowed smoothly and cooled in forms of billows, coils and hummocks, and *Aa*, sometimes called clinkers, consisting of lava which has broken up while

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flowing and been piled in a horror of ruggedness like ice-packs in rivers.

In these flows there are long caverns—the conduits through which the lava once flowed from the mountains to the ocean. In many places these caverns have been broken in from above, forming pitfalls dangerous to unwary travellers and to ranging animals. In one of these caverns at an elevation of 6,000 feet (on Mauna Loa) the writer once found eighty carcases of goats that had leaped in for shelter from storms, or for refuge from dogs, and had been unable to leap out. A vaquero once, while chasing cattle, came suddenly with his horses at full gallop on one of these caverns that was hidden by tall ferns, and spurred his horse to leap over it, but fell short of the opposite brink. His horse was killed by the fall of thirty feet on sharp rocks; and he had one arm broken and was unable to climb out. His companions twenty-four hours afterwards found him and rescued him. Pitfalls of another kind, equally dangerous, are found where the lava has flowed through forests and has been moulded by the trunks of trees into pits of their own shape and size. The early missionaries used the name of these pits, *meke*, in rendering the word hell; and this name, with its suggestion of volcanic fire, proved quite expressive.

In some parts of this island these lava-flows have decomposed into very fertile soil and formed, in place of their former desolation, most attractive tropical forests. Such a region is Hilo, than which hardly a more inviting place can be found, with its beautiful bay, its cascades pouring into the ocean, its island of cocoanut, its town

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embowered in tropical foliage, and its mountains crowned with shining snows.

On the islands that have been particularly mentioned sugar plantations and extensive live-stock ranches have been established; a good beginning also has been made in the culture of coffee, rice, fibre-bearing plants, bananas, pineapples, and other tropical fruits, and immense tracts are still uncultivated. On Hawaii alone seventy-thousand acres of land, untouched as yet by the planter, are finely adapted to the culture of coffee and almost all tropical fruits. The soil is excellent, except on the steep declivities, where the rains have leached out its best ingredients and left a stiff clay heavily impregnated with iron. Such lava rocks as in Europe are ground up and used as ferilizers have here almost wholly formed the soil, and on the low lands, where they are mingled with decayed vegetable matter or ocean sand, constitute a soil of extraordinary fertility. On such land at Makaweli, Kauai, and Ewa, Oahu, sugar-cane has yielded from five to nine tons of sugar per acre.

The volcanoes of Hawaii are Kilauea, Mauna Loa, and Hualalai, and are of surpassing interest to tourists and scientists. Here is an opportunity to behold the operations of that power which under cosmic influences, it is supposed, reared the islands, the continents, and the mountain ranges of our world, having raged with devouring fire over all the face of nature. Here at almost all times one may look into nature's crucible and imagine the formation of the crude fabric from which by flood and fire and glacial action have been developed

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all the minerals and metals of earth, and by forces of life the varied and beautiful forms of the vegetable and animal kingdoms.

Kilauea is situated at an elevation of 4,000 feet, on the slopes of Mauna Loa, about 10,000 feet below its summit. It is a vast pit sunk into the plain, and measures seven and a half miles in circumference. The centre of its activity is at its southeastern extremity, where there has long been a lake of fire varying from a thousand feet to half a mile in diameter. Frequently this lake has overflowed the white floor of the crater, and sometimes its fiery torrents have burst through the surrounding walls and poured down from the slope of the mountain to the ocean. Twice within recent years its fires have subsided and its lava sunk away, leaving a pit five hundred feet deep. It is supposed that at these times the down-plunge has been caused by outbreaks and outflows below the level of the ocean. After a few weeks or months the fires have always returned, beginning at first feebly, and waxing more and more violent.

This volcano has had successive cycles of activity. The process has been, first, a rising of the lake with the formation of a congealed crust over its surface swelling upward in the form of a mound; then an eruption, through this mound, of fountains of fire playing to the height of from fifteen to one hundred feet; then a subsidence, and sometimes at last an extinction of the fires. Then the same process has been repeated, and thus continually. With each cycle the floor of the crater has risen higher. In 1830 it was 1,500 feet be-

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LAVA FLOW OVER WATERFALL.

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low the rim of the crater; now it is only 350 feet below the rim.

A hotel has been built near this crater where tourists are very comfortably accommodated, and guides are furnished who lead to the very brink of the fiery lake. It is generally safe to approach near enough to dip up the molten lava; but extreme caution is necessary, as sometimes the banks give way or sudden outbursts of fire occur. The missionary Dr. G. P. Judd once descended into a pit of this crater and was engaged in dipping up the lava when the fiery flood suddenly rose and cut off his retreat. A native hurried at his call and drew him out, and immediately the pit was filled with molten lava and began to throw up fountains of fire.

The volcano of Mauna Loa is at the summit of the mountain of that name, at an elevation of 14,000 feet above the ocean, in the crater Mokuaweoweo, a crater which measures 19,000 by 9,000 feet and about 800 feet in depth. This mountain, though about a hundred feet lower than Kea, is the grander mountain, being vastly broader. As referred to its base at the bottom of the ocean it is 19,000 feet in height. The upper portion, from the summit to four miles down its sides, is a region of utter desolation, without a vestige of vegetation even of moss or lichen; a frightful waste of congealed streams, cataracts, and tufa cones of lava. But during the winter season its black horrors are covered with a beautiful mantle of snow.

The eruptions of this volcano generally begin without

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any premonition of earthquakes or subterranean noises, "as quietly as the moon rises." A light is first seen on the summit of the mountain, and this increases till it turns night to day to a distance of forty miles. Then fires burst forth lower down from the side of the mountain, and play like a fountain to a height of from 500 to 1,000 feet; and a river of lava pours down the mountain side, spreading from half a mile to two miles in breadth and twenty or thirty miles in length, overwhelming forests and villages, and sometimes reaching the ocean. Such a stream in 1855 broke out on this mountain at an elevation of 12,000 feet and flowed for fifteen months, reaching within eight miles of the beautiful town of Hilo, when the eruption ceased and the town escaped. Again, in 1880, a fiery stream from a point on this mountain 11,100 feet above the ocean flowed nine months, and reached within three quarters of a mile of Hilo. Real estate in Hilo for the time being fell in value, and the inhabitants prepared to flee with their movable property, when the flowing of the lava ceased.

The magnificence of these volcanic displays is indescribable. Rev. T. Coan visited an eruption on this mountain in 1852 and spent a night beside it, and wrote that no tongue, no pen, no pencil could portray the beauty, the grandeur, the terrible sublimity of the scenes he witnessed on that memorable night. Mrs. Isabella Bird Bishop thus described an eruption she saw at the summit: "A perfect fountain of pure yellow fire was regularly playing in several united jets, throwing up its glorious incandescence to a height of from 150 to 300 feet.

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CRATER OF KILAUEA IN 1840.



LAKE OF KILAUEA IN 1894.

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You cannot imagine such a beautiful sight. The sunset gold was not purer than the living fire. Suddenly a change occurred. The jets, which for long had been playing at a height of 300 feet, became quite low, and for a few seconds appeared as cones of fire wallowing in a sea of light; then with a roar, like the sound of gathering waters, nearly the whole surface of the lake rose three times, with its whole radiant mass in one glorious upward burst, to a height of 600 feet, while the earth trembled and the moon and stars withdrew abashed into far-off space."

This volcano, considered as to the size of its mountain, the noblest of the Pacific, as to the height of the columns of fire it lifts upward, 14,000 feet, as to the power of its eruptions, throwing fountains from 100 to 1,000 feet in height, and as to the amount of lava poured forth, ejecting at one eruption as much as Vesuvius has thrown forth in 2,000 years, is the grandest volcano in the world.

The volcano of Hualalai has had only one eruption in historical time, which occurred in 1801, and overwhelmed an extensive plain and fish-pond and poured into the ocean.

It would be interesting to consider the current theories respecting the causes of these volcanic phenomena and the laws of their action, if it were compatible with the plan of this sketch. Suffice it to say that the prevailing opinions, as set forth by geologists, are that the internal heat of the earth may be ascribed to the crushing of rocks in the contraction of the earth and in its

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changes, like those of ocean tides under lunar and solar influences; and that the eruptions of lava may be ascribed to the force of vapors formed by the percolation of water from rain or from the ocean, a percolation that is sometimes very local and causes very local eruptions, as those of Mauna Loa while Kilauea is quiet, and those through the mountain rim of Mokuaweoweo while the crater eight hundred feet below does not fill up. It is profoundly interesting to observe that the lines of direction of this volcanic action, like those of mountain chains and ocean coasts throughout the world, have been from northwest to southeast, or at right angles to this line—the former line tangential to the Polar Circle and having the same angle to the Equator as the Ecliptic—suggesting that cosmic forces have directed the cleavage through which volcanic discharges have burst forth; also to note that the distances apart of centres of volcanic action, as of islands and mountains elsewhere in the world, have generally been twenty miles or multiples of twenty, suggesting that the crust of the earth above volcanic fires is twenty miles in thickness; also to note the correspondence in time of volcanic action here with similar action in other parts of the world.

Looking at these volcanic phenomena and also at the marvellous struggle life is everywhere making to gain a foothold in its rocky desolation and to overcome it, sometimes sending forward its heralds in the form of hardy plants into lava streams only a few weeks after they have cooled, we are prepared to consider the higher phenomena of the condition of the people of the Ha-

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RAINBOW FALLS AT HILO, HAWAII.

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waiian Islands, their primitive paganism, and the struggle that has been made to introduce Christianity among them, and thereby to overcome their barbarism and transform them into a civilized people.

The ancient condition of these islanders was like that of the natives of the South Pacific, to whose race they belonged. Many ages ago a company of Polynesians, driven by storms, drew near in canoes to these islands, and joyfully beheld their beautiful mountains, and finally landed, and gained a livelihood from the spontaneous productions of their forests and the fish of their seas. In remembrance of their former home, Savaii, they named the largest island of this group Hawaii. Through uncounted ages the descendants of this company roamed over this little oceanic world, knowing of no land beyond the blue horizon of the surrounding waters but Tahiti, which their most daring navigators sometimes visited.

The primitive condition of this people has been well described by the apostle Paul in his account of the ancient heathen world, which, because of its aversion to the knowledge of the true God, had been given over to the most senseless idolatry and the most revolting immorality. The Hawaiians worshipped three chief gods, Kaneloa, Ku and Lono, and besides these a multitude of lesser gods and demi-gods and spirits of their ancestors, with whom they supposed the whole earth, sky and sea to swarm. These gods, they supposed, were induced by human sacrifices to enter their idols. They also supposed that they entered plants and animals. A native who inadvertently stepped on a lizard would run scream-

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ing with terror, not because he was afraid of the little reptile, but because he was horrified at having enraged a god that he supposed had entered into it.

To these gods they ascribed evil passions like their own. Says Rev. S. E. Bishop: "The Hawaiian pantheon was an embodied diabolism. A loathsome filthiness is not mere incident, but forms the groundwork of character, not merely of the great hog-god Kamapuaa. but even of the more humanlike Ku and Kane of the chief trinity."

As might be supposed, the worship of such gods was most demoralizing, oppressive and distressing. Under it, to be cruel, false, lewd, licentious, vile and most despicable was to be godlike; and the rites of worship, the dances, the sacrifices, and all the orgies were indescribable expressions of evil passions.

The priests (the kahunas) brought all this paganism with terrific power into the every-day life of the natives. They did this first by the *tabu* system, as they alleged that the presence of the gods, or the necessity of propitiating their favor, made certain articles, places and times *tabu*—that is, forbidden for secular use. This system rested with the greatest weight upon the women, who by it were forbidden to eat many kinds of fish and fruit, or to eat with the men, and in many other ways painfully restricted—a cunning device whereby the "lords of creation" monopolized whatever was choicest in the productions of the islands.

The priests constantly applied this paganism also by the practice of sorcery. Whenever any one became seri-

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ously ill they extorted a large price to exorcise the evil spirit, which they declared was the sole cause of the illness. Sometimes they practiced sorcery to destroy their enemies. Like the natives of Southern Polynesia and Australia, they endeavored to obtain something from their victims—remnants of their food, portions of their clothing, parings of their nails, or collections of their saliva—by which to send demons for their destruction. For this reason the chiefs kept trusty attendants with spit-boxes who should prevent any exuviæ of their persons from coming into the possession of their enemies. The victims of the priests died either from terror, or from poison, or from violence. And so it came to pass that by threats of sorcery the priests, as instruments of the chiefs, ruled the people with despotic power and kept them in a constant terror. Sometimes the natives died from this terror. This was once shown in a striking way when a priest informed a white man that he was about to pray him to death, and the white man replied that he too could pray. The priest, supposing that the white man was practising black arts against him, sank into despondency and despair and finally died.

The priests made their severest requisitions on great public occasions, and then not only imposed rigorous *tabus*, but also required human sacrifices. When war was to be declared, a temple dedicated, an idol made, a new house built for a chief, a new canoe launched, or when a chief was seriously sick or died, human sacrifices were offered. Then for fear of being sought by the executioner the natives fled to the mountains and lay

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hid till the danger had passed. The victims were secretly assassinated by a blow with a club from behind, and were then laid before the idol on the *heiau* to putrefy in the sun. The *heiau* was an oblong platform of stones, sometimes over 200 feet long, 100 feet wide, and from eight to twenty feet high, on which within a high surrounding wall was a paved court for idol-worship. (W. D. Alexander's "History of the Hawaiian People.")

The paganism of the Hawaiians took on its worst aspects at the funerals of their chiefs. Then besides making human sacrifices they utterly abandoned themselves to sensuality and violence. They "threw off their clothing and the restraints of decency, filled the air with loud and long-continued wailings and the noise of shell-trumpets, knocked out their front teeth, lacerated their bodies, set fire to houses, danced in a state of nudity, and appeared more like demons than human beings."

Although, as might be supposed, the influence of this paganism was utterly brutalizing, the Hawaiians did not become as degraded and inhuman as many of the tribes in the South Pacific; nor did they, like those southern tribes, practice widow-murder, patricide and cannibalism. Patricide is said to have once been common in Hawaii, but was discontinued in consequence of a remark of an old man when his son was about to throw him over a precipice to escape the trouble of caring for him. The old man said, "If you throw me over this precipice your son will throw you over it when you become old." Startled by this warning the son spared the old man; and others hearing of the inci-

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Hawaiian Woman, with Hair Necklace and Whale's Tooth.

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dent desisted from patricide. But in Hawaii immorality, war and infanticide were as prevalent as in the South Pacific. Probably one-third of the children were put to death. One woman once said to a missionary, "I have had thirteen children, and I have buried them all alive. Oh that you had come sooner to teach me better!" The missionaries once rescued a boy by the name of Kuaea from a grave in which he had been placed to be buried alive; and he grew up in their care to become the most popular preacher in Hawaii.

To this people in their primitive degradation the advent of white men from civilized countries was like the coming of beings from another planet. The first of these visitors was the Spanish navigator, Juan Gaetano, who discovered part of this group in 1555 but in jealousy of other countries concealed the discovery. His ancient chart, marking the situation ten degrees too far east, has been found in the Spanish archives. Little is known of his coming, so long ago, but more is known of that of the English navigator, Capt. James Cook, who made this group known to the world. He had been sent to the Pacific to observe the transit of Venus from Tahiti, and in a subsequent voyage went north to search for a passage from the Pacific to the Atlantic, and on the 18th of January, 1778, discovered the island of Kauai, and afterwards the other Hawaiian islands.

When he landed on Kauai all the multitude of natives who had gathered to see the strange phenomena of his ships fell flat on the earth, and remained so until he made signs to them to rise. They took him for their

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god Lono, who they supposed had left the islands and was now returning; and the ships they took for floating islands covered with trees. They called him and his crew *Haolis* (white hogs); and this was ever afterwards their name for foreigners. They meant no disrespect, but gave this name because the hog was their largest animal, and it was their custom to give such names to each other; as for instance the common name *Puaahiva* (beloved hog). Cook and his crew did not belie the name given them, but proved it to be more appropriate than that of gods.

Although at first Cook sought to restrain his men, because of the terrible effect of their vices at Tahiti, his visits degenerated into mere sensual carousals, with connivance at the heathenism of the natives and harsh returns for their generous hospitality. On landing he was induced to ascend a *heiau* and there receive the worship of the priests, who prostrated themselves before him with long prayers and offerings of baked hogs. Taking advantage of this superstitious reverence for himself he exacted from them immense supplies of food and took the sacred fence of their temple for fuel. The king gave him six splendid feather cloaks, which were worth in the labor of their construction over a million dollars. They were made of the very beautiful golden-yellow feathers of a rare bird, the *Oo* (*Moho nobilis*), which has under each of its wings two of these feathers. In return for these gifts he gave the king a linen shirt and a cutlass.

Finally, presuming on the dread the natives had of

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him as a god, Cook endeavored to take their king aboard his vessel, to compel him to restore a boat that had been stolen and broken up for its nails. He ordered his officers meanwhile to allow no canoes to enter the harbor, and they fired on and killed a chief who, in ignorance of this order, was crossing the harbor in a canoe. When the news of this murder came to the attendants of the king they began to throw stones at Cook, and he fired upon them. A chief then seized him from behind, and he called for help; whereupon the chief exclaimed, "He cries; he is not a god," and killed him. The sailors then fled to their boats and pulling off a little distance from the shore fired volleys of musketry upon the natives, and the ships fired cannon shot upon them. The natives, seeing the smoke of the firearms, hung up wet mats to protect themselves, till seventeen of their number had been shot, and then fled to the mountains. Thus Cook paid with his life for his complicity with the idolatry of the natives. It was a rare opportunity he had enjoyed of giving to the wondering natives their first knowledge of civilization; but his coming among them was rather like the springing of a wolf into a sheep-fold to slay some of the flock and be slain himself.

After this disastrous termination of Cook's visit no ships went to the Hawaiian Islands for seven years, so bad a reputation had their people acquired for barbarism. At length the fur-trade with the northwest coast of America began, and vessels on their way from Nootka Sound to China put in to the island for supplies. After this trade declined that in sandal wood commenced, and

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continued till 1826. This fragrant wood was taken to China and sold at ten dollars per picul of 133½ pounds for incense in the temples. This trade brought great wealth to the Hawaiian chiefs, and enabled them to purchase vessels, guns, liquors, and Chinese goods. Thus Kamehameha I. was able to pay for one vessel, the Niu, $51,750, and Liholiho for the yacht Cleopatra $80,000, also for the brig Thaddeus $40,000, for a small schooner $16,000, and for ammunition $11,000; and in 1826 the Hawaiian government undertook to pay off its debts of $500,000 chiefly with sandal wood. But the work of procuring this wood from the mountains was a terrible drudgery to the common people, who carried it on their shoulders or dragged it on the ground. After this trade ended the whale-oil business began; and whale-ships went to the Hawaiian Islands for supplies and to spend the winters. When in later times, about the year 1860, the whaling business declined, new agricultural enterprises were started, and sugar, rice and other tropical productions brought great wealth to the islands.

The influence of the many adventurers who visited the islands in these various enterprises was most deplorable. While some of them, like the British Capt. Vancouver, exhorted the natives to refrain from war, and foretold the future coming of missionaries, others were little better than the savages themselves, and committed most cruel outrages. Such an outrage was the massacre perpetrated by Capt. Metcalf because a native of Mauri had stolen one of his boats and broken it up for the

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Papaya Trees, Hawaiian Islands.

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nails. He caused the natives. as they came off in canoes for trade, to gather near the sides of his vessel, in the range of his guns, and then fired broadsides of cannon and muskets upon them, killing a hundred of them and wounding many more. About two weeks after his departure his son, a lad eighteen years old, arrived at the same place and was suddenly attacked by the natives, and with all but two of his men killed; and his vessel was dragged up on the beach.

Some of these foreigners provided the natives with firearms, and coöperated with them in the wars which raged after the death of Kalaniopuu, who was the king of Hawaii at the arrival of Capt. Cook. A strife then arose among the chiefs for the rule of Hawaii; and from that time, in 1792, like the storms that in winter blow over this group, wars raged till 1796. First, Kamehameha, a chief of the district of Kona, Hawaii, contended against the chief of the adjoining district. The elements of nature seemed to come to his aid, for a cloud of volcanic cinders from Kilauea destroyed a portion of the army of his enemies and the natives concluded that the gods were aiding him. Then sixteen foreigners joined his army, and mingled the thunders of their muskets and cannon with the savage yells of his barbaric warriors and made him master of Hawaii. The storm of war then swept over to Maui and like a cloud-burst raged awhile in the beautiful valley of Iao; the king of Maui was defeated and the streams of that valley choked with the bodies of the slain. Not long after this a naval battle of hundreds of canoes and several schooners was

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fought between Hawaii and Maui, and again Kamehameha was victorious. The war then passed on to Oahu, and the army of that island was swept up the valley of Nuuanu and over the frightful precipices of the Pali. Finally, in 1810, the king of Kauai quietly submitted, and Kamehameha became monarch of the whole group.

Sadder than the carnage that was caused by these wars, and the tragic deaths of Capt. Cook and other voyagers, was the frightfully immoral influence of these sensual foreigners, the distillation by them of ardent spirits, and the introduction by them of diseases that destroyed the natives. Their coming was like an invasion of wild animals from the continents to ravage, trample and devour. It has been well remarked that, "while there have been no serpents or tigers in these islands, there have been human brutes, worse than serpents and tigers, that have greatly destroyed the people." Capt. Cook estimated the population at the time of his coming at 400,000; in 1832 it was only 130,000; and now, in 1895, the number of native Hawaiians is only 33,000. The dark side of the history of the Hawaiian Islands is the record of the influence of these evil classes of foreigners, and their opposition to Christian civilization.

But the work of foreigners in aiding Kamehameha to conquer the islands unintentionally on their part prepared the way for the enterprise of Christian missions. The establishment of one government over all the group and the cessation of inter-island warfare paved the way for the gospel of peace.

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The occasion of the introduction of Christianity into the Hawaiian Islands was the arrival in the United States of several Hawaiian boys who had been employed as seamen on ships. One of these boys was found one morning by Rev. Edwin Dwight weeping on the steps of a Yale College building, and by him kindly cared for, and at length, at the suggestion of Mr. Samuel Mills, one of the founders of the American Board of Missions, sent with other Hawaiian boys to a school for foreign children at Cornwall, Conn. In this school most of these boys embraced Christianity; and then they entreated that Christian teachers should be sent to instruct their benighted countrymen. Their request excited great interest in the churches of New England and moved the American Board of Missions to extend their enterprises to the Hawaiian Islands, and finally, on the 23d of October, 1819, a little over forty years after the discovery of Hawaii by Capt. Cook and twenty-three years after the beginning of the London Mission to the South Pacific, the first company of missionaries for the Hawaiian Islands embarked at Boston on the brig Thaddeus with Capt. Blanchard.

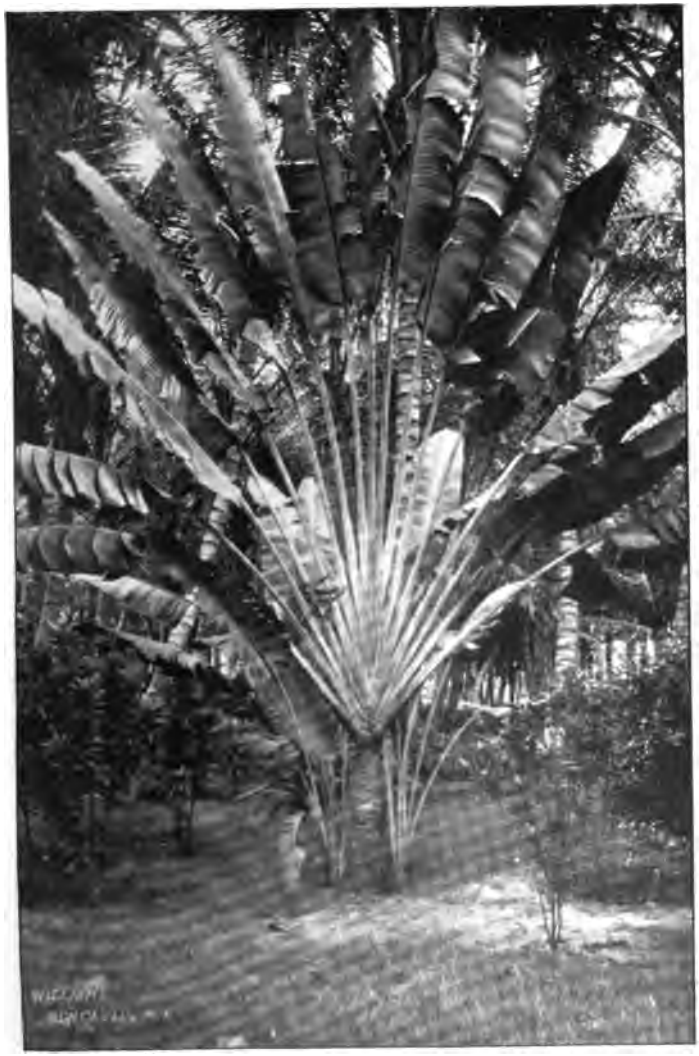
This company consisted of the ordained ministers, Hiram Bingham and Asa Thurston, Samuel Whitney—who left Yale College in his sophomore year to engage in this mission and was afterwards ordained at the Islands—Samuel Ruggles, a teacher, Dr. Thomas Holman, Elisha Loomis, a printer, and Daniel Chamberlain, a farmer. All these were married men; and the farmer took with him his five children.

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From a worldly point of view the enterprise on which these missionaries then entered was not inviting. To go with their tender wives and children from the peace and order and sweet amenities of civilization to dwell among the wild, half-clothed savages of Hawaii was almost like going into infernal regions. But the faith and Christian devotion with which they went forth were rewarded beyond their expectations; for unknown to them, before their arrival at the islands, idolatry was voluntarily abandoned by the natives.

And here we have another beautiful illustration of the far-reaching influence of the mission work at Tahiti. The explanation of this overthrow of idolatry is found in the influence of that mission work. Tidings had come to Hawaii of the downfall of idolatry in Tahiti; and Kamehameha had made inquiries of sea-captains about the astonishing event and about the nature of Christianity. The news was very pleasing to the royal women of Hawaii, who felt that the *tabu* system was an intolerable burden. At the time of the death of Kamehameha I. some of these women were liable to death, one for having eaten bananas, and others fish, contrary to the *tabu;* and two of them, Keopuolani and Kaahumanu, wives of Kamehameha, had secretly resolved to do away with the *tabu.* With this view, in the pompous ceremony of the investiture of Liholiho, Kamehameha II., with the sovereignty, Kaahumanu, after proclaiming him king, publicly exhorted him to abandon the *tabu* system. On the evening of the same day Keopuolani, the mother of Liholiho, broke over the *tabu* by eating with Kauikeaouli,

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TRAVELLER'S PALM.

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the younger brother; and a few weeks afterwards Kaahumanu succeeded in persuading the young king to disregard the *tabu* by publicly sitting down to eat at a feast with women. As he did so the people looked on in consternation, expecting to see a manifestation of the wrath of their gods, and when they saw that he continued unharmed exclaimed, "The *tabus* are abolished! The idols are a lie!" Strange to say, the high priest, Hewahewa, was the first to apply a torch to the temples. The natives then with a sort of frenzy went everywhere destroying images and sanctuaries of their paganism even to the most distant islands.

A brief stand for idolatry was made by a chief by the name of Kekuaokalani (the god of heaven), with a multitude of natives, and a battle was fought at Kuamoo, Hawaii, but this chief was killed by a musket-ball fired from a boat, and his fighting wife beside him fell, and his army was vanquished. Then by royal proclamation idolatry was for ever forbidden in the Hawaiian Islands. So strictly was this law observed that when, in 1826, Roman-catholic priests arrived they gained little influence over the people, and they were expelled in 1831 by the regent queen, Kaahumanu, on account of their worship of images.

The first news, therefore, that came to the missionaries on their arrival on March 30, 1820, was that the warrior king, Kamehameha, was dead, and that the idols had been destroyed. It had taken fifteen years of arduous, perilous work to abolish idolatry in the Society Islands, but here, by the providence of God, it was abol-

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ished before the missionaries arrived. They felt that God had gone before them preparing the way for his work.

But to their great surprise they now found difficulty in even gaining permission to land and reside in the islands. The degraded foreigners who were dwelling in sensuality among the natives viewed with regret the coming of teachers of a holy religion, and hastened to warn the king that the new-comers would forbid his polygamy and make war upon him and wrest away his kingdom. It was replied that the missionaries would not have brought their wives and tender children if they had come for war; and in this way the king was barely persuaded to allow them to land for one year on trial.

It is hard to realize now what it was for these missionaries to take up their residence among the natives. When the ladies of their company first saw the natives they exclaimed, "Can these be human beings? Are they not devils rather?" And some of them went below into the cabin of their vessel and wept. The owner of a trading vessel, on seeing them land, exclaimed, "These ladies cannot remain here. They will all return to the United States in less than a year." And with kind solicitude for their welfare he gave orders that his vessels should give them free passage to the United States whenever they should apply. The night before they landed there had been a drunken carousal on shore, and the next morning the rocks along the beach were covered with the nude forms of intoxicated natives.

Sometimes there was something ludicrous, as well as

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revolting, in the appearance of the natives, especially when they endeavored to combine with their own barbaric style the fashions of civilized people. Not long after the arrival of the missionaries there was a celebration of the accession of Liholiho to the sovereignty. On this occasion the wives of the king were borne in a procession with great pomp. The head queen, Kamamalu, was seated in a whaleboat fastened to a platform of spars and borne on the shoulders of seventy men. The boat and platform were covered with fine broadcloth, relieved by richly-colored native cloth. The bearers marched in a solid phalanx, the outer ranks of which wore scarlet and yellow feather cloaks and superb helmets of the same material. The queen wore a scarlet silk mantle and a coronet of feathers, and was screened from the sun by a huge umbrella of scarlet damask, supported by a chief wearing a scarlet malo and a tall feather helmet. On one quarter of the boat stood the chief Naihe, and on the other the chief Kalaimoku, each similarly clad and holding a scarlet kahili, or plumed staff of state, thirty feet in height. The other wives of the king appeared in similar pomp, and in lieu of a boat were mounted upon double canoes. The dress of the queen-dowager was seventy-two yards of orange and scarlet kerseymere, which was wrapped around her waist until her arms were sustained by it in a horizontal position, and the remainder was formed into a train supported by her attendants. Meanwhile the king and his suite, nearly naked and intoxicated, rode from place to place on horses without saddles, followed on the run by a shabby escort

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of fifty or sixty men. Eighty dogs were cooked for the feast of this celebration.

Hardly had the year in which the missionaries had been allowed to remain on probation expired when the vile foreigners renewed their opposition. They now informed the king that in the Society Islands missionaries had taken away the lands of the natives, and that these American missionaries were offensive to the king of Britain, and that if he did not send them away the British monarch would give him proof of his anger. But this opposition was overcome in a providential way. Thirty years previous the British government had promised to give Kamehameha a vessel on account of his services in rescuing vessels and seamen from the savages, and now it occurred to that government to fulfil this promise, and for this purpose a vessel was sent from New South Wales to Hawaii. This vessel, with another convoying it, touched on its way at Tahiti, and there took on board English missionaries and Tahitian Christians, who engaged passage by the convoying vessel to the Marquesas Islands. Just at this time, when the foreigners were renewing their opposition, these vessels arrived at Honolulu. The English gentlemen at once assured the king of the friendship of the British monarch, and the Tahitians informed him of the good work done by missionaries in their islands, and thereby effectually counteracted the slanders of the foreigners.

But this opposition was often afterwards renewed, as in 1825 and 1826, when laws had been enacted against intemperance and prostitution, and seamen several times

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KAUMAKAPILI CHURCH.



REV. J. WAIAMAU.

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assaulted the missionaries, and once fired cannon on one of their houses, in order to compel them to use their influence for the abrogation of these laws. Strange to say, this opposition was led by the British Consul, Richard Charlton.

In 1826 Commodore Thomas Ap Jones arrived. and at the request of the missionaries made a public examination of these matters. He afterwards wrote of the meeting that was then held, "I own I trembled for the cause of Christianity and for the poor benighted islanders when I saw on one hand the British consul, backed by the most wealthy and hitherto influential foreign residents and shipmasters in formidable array, and prepared, as I supposed, to testify against some half dozen meek and humble servants of the Lord, calmly seated on the other, ready and even anxious to be tried by their bitterest enemies. But what was the result of this portentous meeting? The most perfect, full, complete, and triumphant victory for the missionaries that could have been asked by their most devoted friends." The influence of unprincipled whites in the subsequent history of the islands has been the chief cause of the demoralization of the churches, the corruption of civil government, and the recent fall of the Hawaiian monarchy.

From the first inception of this mission several circumstances contributed to its success. That of the voluntary abolition of idolatry by the natives has been mentioned. Besides this was the wonder with which the natives regarded the art of reading and their conse-

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quent zeal to read whatever was published by the missionaries. With the aid of the English missionary, Rev. William Ellis, who came from Tahiti, the language was quickly reduced to writing. Reading was easily taught, as only thirteen letters were necessary to spell the vernacular; and since each syllable ended with a vowel the natives needed little more than to learn the alphabet to be able to read. The king insisted on being the first pupil, and after he had learned to read gave command that every one in his kingdom should attend the mission schools. Those who learned to read now became teachers to instruct others, and went everywhere forming schools. In a few years thirty thousand of the people were able to read and write. Savage sports were then forgotten in the eagerness of the people to read whatever was published by the missionaries. With great zeal the missionaries now hastened to prepare school-books, tracts, and translations of the Bible. In the year 1832 the translation of the New Testament was completed, and in 1839 that of the whole Bible. In a few years twenty thousand copies of the Bible and fifty thousand of the New Testament, and also a great quantity of tracts and school-books, were distributed. Sixty-five million pages were sent forth, "which were to the natives like leaves from the tree of life."

The missionaries gained a great advantage also by the favor and coöperation of the surviving wives of Kamehameha I. and of several high chiefs who were the rulers of the islands. The high rank of these helpers is especially noticeable. One of them, Keopuolani (the

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Kamehameha II.



Kaahumanu.



Kamehameha III.



Kamehameha IV.



Kamehameha I.



Kamehameha V.



Lunalilo.



Kalakaua.



Liliuokalani.

HAWAIIAN MONARCHS.

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gathering of the clouds of heaven), was the granddaughter of the king who received Capt. Cook, the chief queen of Kamehameha I., and the mother of the kings Kamehameha II. and Kamehameha III. So sacred was her person regarded that whenever she walked abroad all who saw her prostrated themselves to the earth. After Kamehameha's death she was married to Hoapili, governor of Maui. She was one of the first converts and displayed excellent Christian character, and earnestly labored for the schools and churches until her death on September 16, 1823.

The first convert on Oahu was the Regent Queen Kaahumanu (feather mantle), who had been the favorite wife of Kamehameha I., and who after his death married Kamualii, the former king of Kauai and afterwards governor of Oahu. She was so changed from a haughty, cruel and besotted savage that the natives spoke of her as the "new Kaahumanu." During her last illness a reinforcement of nineteen missionaries arrived and she received them with tears of joy. It was remarked at her death, June 5, 1832, that "the mission lost in her a mother, a judicious counsellor, and a firm supporter; but heaven received a soul cleansed by the blood of Christ from the foulest stains of heathenism, infanticide, and abominable pollution."

Another distinguished assistant of the missionaries was Kaakini, the brother of Kaahumanu. At the coming of the missionaries he was the governor of Hawaii, and afterwards the governor of Oahu. This chief built the first church at Kailua, and in later times vigorously

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defended the missionaries against the corrupt foreigners.

Quite as notable was Kapiolani (the captive of heaven), who was descended from a line of kings and was the wife of Naihe, the national orator. In December, 1824, she determined to break the spell of the belief in Pele, the dread goddess of the volcano. For this purpose she made a long journey to Kilauea. Her husband and a multitude of friends besought her not to provoke the wrath of the supposed goddess; and a priestess met her at the brink of the crater and predicted her death if she persisted in her course. But she boldly descended into the volcano and walked to the brink of the burning lake, then half a mile in breadth, and there defiantly ate the berries consecrated to the goddess and threw stones into the fountains of fire. As she did this she exclaimed, "Jehovah is my God. He kindled these fires. I fear not Pele." She then knelt in prayer to the true God and united with her attendants in singing a Christian hymn. Rev. C. Forbes said at her death, in 1841: "This nation has lost one of its brightest ornaments. She was confessedly the most decided Christian, the most civilized in her manners, and the most thoroughly read in the Bible of all the chiefs this nation ever had; and it is saying no more than truth to assert that her equal in these respects is not left in the nation. The hand of God is to be seen in the consistent Christian life for twenty years of this child of a degraded paganism."

Another important helper was Kinau, daughter of Kamehameha I., wife of Kekuanoa, who in later times

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was governor of Oahu, and mother of the kings Kamehameha IV. and Kamehameha V. At the death of Kaahumanu she became regent during the minority of Kamehameha III., and afterwards premier. There was a critical time in Hawaiian history when Kauikeaouli (Kamehameha III.) assumed the sovereignty, and it was feared he would appoint as his premier one of his dissolute favorites, and there was great rejoicing when finally he appointed this Kinau, who proved to be an upright Christian ruler.

The husbands of these women and many other high chiefs nobly coöperated with the missionaries, as also did Kamehameha III. It is hardly possible now to realize how great was the influence for good when these, the highest rulers of the nation, whose power was despotic, allied themselves with the mission cause. The stars seemed to be fighting against barbarism.

The mission also derived advantage from the primeval habit of the people to comply with the requirements of their ancient religion. When idolatry was abolished and Christianity approved by their rulers they carried over their strict observance of religious requirements to Christianity, and observed the Sabbath and Christian ordinances with remarkable earnestness.

The mission cause was also greatly promoted by successive reinforcements of new missionaries from the United States. The American Board early determined to hasten the evangelization of the Hawaiian Islands, that they might be able to hold them up to the world as an example of the success of Foreign Missions, and for this

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purpose sent thither their best men in large numbers. Fifty-two ordained ministers, twenty-one lay helpers, and eighty-three female missionaries, one hundred and fifty-six in all, a strong body of able, consecrated workers, labored for the good of this little nation during the years from 1820 to 1869.

But notwithstanding all these favoring circumstances the great mass of the people long continued indifferent to the gospel. It took time to beat into their darkened minds the conception of a holy God and a sense of their need of salvation. In 1825 there were only ten church members, and in 1832 only five hundred and seventy-seven in all the islands. The missionaries finally came to realize more than ever before their need of divine help to change the character of the people.

At length, in the years 1836 to 1839, occurred the great religious awakening by which the Hawaiian people were changed from a heathen to a Christian nation. This revival began first in an increased earnestness of the missionaries themselves. In their annual gatherings in 1835 and 1836 they were moved as never before to pray, not only for the conversion of the Hawaiians, but also for that of the whole world. As they then returned to their homes, some of them under sad bereavement, they soon observed an increased earnestness of the church members. Many of these became so active that it was remarked that they would have been ornaments to any church in the United States. There then occurred simultaneously over all the islands such a revival of religion as has rarely been seen in the history of the church. The people were so

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moved that they could hardly attend to their usual avocations. It was remarked that the voices of children were not heard as usual at play upon the beach, but that they were rather to be heard in the thickets and among the rocks at prayer. From early morning till late at night the natives came in crowds to the houses of the missionaries to inquire the way of life. The number attending preaching increased in some of the churches to six thousand. There was not an undue excitement, but a deep and solemn earnestness. The natives received the divine word like little children, with perfect trust, and drank in every word spoken like men dying with thirst. During the years from 1836 to 1840 about twenty thousand persons were received into the churches. During the forty subsequent years the average number of annual admissions to the churches was one thousand.

The result of this revival was a progress and prosperity of the islands that has continued with little cessation to the present time. The Hawaiians now awakened with genuine earnestness to adopt the manners and customs of Christian civilization.

One of the most important results was the change in the form of civil government. Previous to this time the king and chiefs had been savage despots and the people under them like slaves, with no rights and no property, liable at any time to be driven from their homes and deprived of the little all they possessed. They cringed in abject fear before their chiefs, as before superior beings descended from gods. Now, under the influence of the new religious life that was pervading the

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nation, the king and his chiefs came to realize their need of a better system of government. They therefore invited one of the missionaries, Rev. William Richards, to deliver lectures before them on the sciences of political economy and civil government. The result of these lectures was that the king voluntarily relinquished a large part of his lands and of his power for the good of the people. Before this time he had been regarded as owner of all the lands; he now assigned one third of them to the government and one third to the common people. He appointed a royal commission, who made investigations in the case of every Hawaiian family and gave them titles in fee simple to the lands on which they and their forefathers had lived. He also employed the best legal talent he could obtain to form a code of laws and a constitution of government. This constitution provided for a legislature consisting of nobles appointive by the king and of representatives elective by the people, a judiciary of higher and lower courts, and an excellent system of public schools.

This establishment of a stable and well-ordered government caused a great improvement in the condition of the people. As they now owned their lands they became desirous to better cultivate the soil, to build better houses, and to obtain the comforts and luxuries of civilization. As they had political equality with the chiefs they ventured to contend for their rights in the courts with the higher classes, and even with the king himself, and to take their places in the halls of legislation to struggle for a proper administration of government.

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Great industrial enterprises were now inaugurated, foreign capital was introduced to develop the resources of the country, and the wealth of all classes greatly increased.

And now, because of having an excellent system of government, the Hawaiian Islands obtained recognition from other nations as an independent country. This was needed; for the felonious usurpations of France in the Pacific had extended to these islands, and a long struggle had been made by Roman-catholic priests and French war-vessels to bring them under the dominion of France, English officials had twice endeavored to bring them under the rule of Britain, and Russia had once sought possession of them. With great skill the Hawaiian government thwarted all these efforts, and obtained a joint treaty from France and Britain by which they reciprocally engaged to forever respect the independence of the Hawaiian Islands, "and never to take posseesion, either directly or under the title of protectorate or under any other form, of any part of the territory of which they are composed." The United States had previously made a treaty of friendly recognition of Hawaii as an independent country, and thus this little group of islands took a place in the world as entitled to the rank and privileges of a Christianized and civilized nation.

Unfortunately the American Board now entered on a course which seriously imperilled the results of the fifty years of mission work that had been performed in these islands. Concluding that their object of quickly evangelizing the Hawaiians had been accomplished, and that

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they could hold them up to the world as an illustration of missionary success, they determined to withdraw from them, and with this view sent their secretary, Rev. Rufus Anderson, to the islands, in 1863, to arrange for placing native pastors over the churches. Finally, on the 15th of June, 1870, a jubilee celebration of fifty years of labor was held with great pomp in Honolulu; and in the Kawaiahao church, in the presence of a congregation of three thousand people, of the king and queen, the high officials of the government, and the representatives of foreign powers, memorial addresses were delivered in the Hawaiian and English languages, and the announcement made that the work of the American Board in the Hawaiian Islands was completed.

Delightful though this announcement was to the public abroad, it was received by many people in the islands with sad forebodings. It was evident that the Hawaiian Christians needed to be kept under tutelage many more years before they would be capable of properly managing their churches. Trying times were before the nation, when they would need the help of the best wisdom and best energy of the American missionaries. The change was like putting a ship under inexperienced officers when breakers are ahead and storms brewing.

After this time the government of the islands was conducted by monarchs who, with the exception of king Lunalilo, were far from friendly to the mission cause. As it had been of great advantage to the missionaries during the fifty previous years for the kings and chiefs to use their influence in their behalf, so now it was a

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great disadvantage to them for the kings and their officials to use their influence against them. A struggle now commenced in which the successive monarchs sought to override or change the constitution of the government in order to obtain power and money for their dissipation and senseless pomp, and the intelligent portion of the people sought to maintain constitutional government. To overcome the opposition to their plans the kings used bribery at the polls and in the legislature, awakened race prejudices, revived heathen sorcery, and strove to demoralize the churches. The painful history of these political events combines with the story of the missionary operations like the strange blending found on Hawaii of barren lava-flows with tracts of luxuriant vegetation.

Kamehameha III., styled "The Good King," died on December 15, 1854, and was succeeded by Alexander Liholiho, Kamehameha IV., a very bright but dissipated man. During the reign of the latter the "Queen's Hospital" was built by money raised by his personal solicitations and those of his queen, for which they are gratefully remembered by the people. During this reign also the Anglican Church was introduced from England," the bishops of which refused to recognize the American missionaries, and publicly gave thanks that "at last the true religion had been brought to Hawaii." They obtained a small following of Englishmen, but almost none of the natives. They have been sustained chiefly by money sent from England. This king died November 30, 1863, at the age of only twenty-nine years. His death was

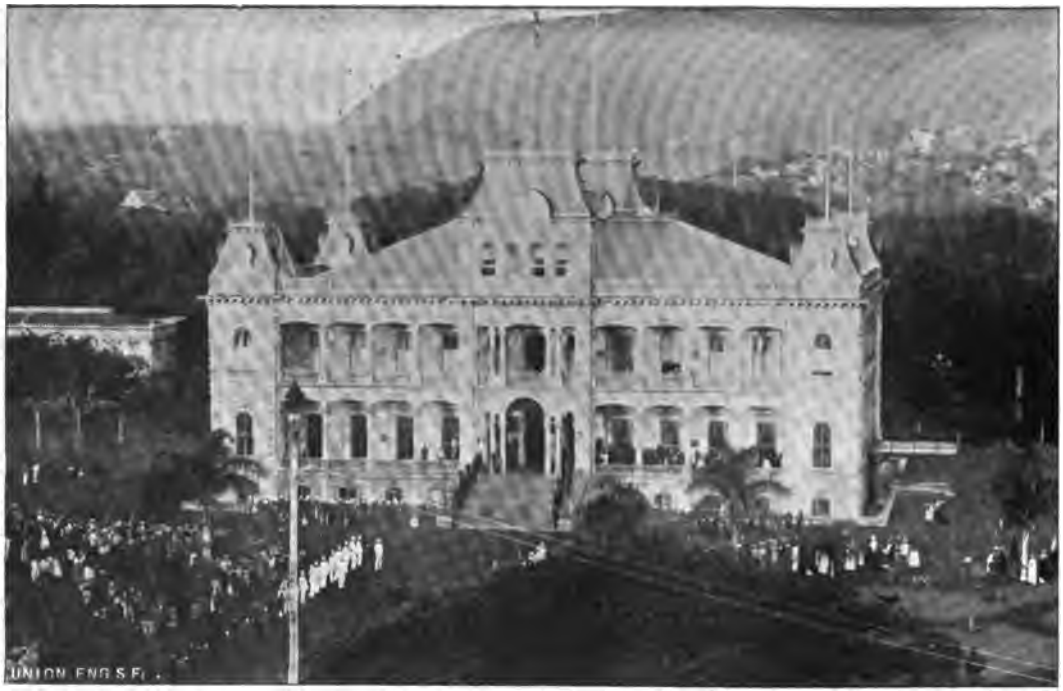
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hastened by dissipation. He was succeeded by his brother Lot, Kamehameha V.

This prince contrived to have himself proclaimed king without swearing to the constitution of the government, and in an irregular way called a convention to make a new constitution. Finding that he could not control this convention he prorogued it, and taking a cue from the words with which Kamehameha III. had established the previous constitution, "I give this constitution to my people," proclaimed a constitution of his own making without submitting it to the suffrages of the people. The chief change he made from the former constitution was in requiring that the nobles and representatives, who had formerly sat separately, should sit and vote together in one chamber, so as to be more powerfully controlled by himself and his cabinet. He then compelled the legislature to enact a law for licensing *kahunas* as doctors and introduced *kahunas* with the licentious *hula* dancers into his palace, thereby legalizing the essential elements of heathenism : its loathsome sensuality, its terrorizing sorcery, and its worship of demons and even of idols. This was like the act of "Jeroboam the son of Nebat, who made Israel to sin." After this sorcery became a powerful instrument in the hands of the monarchs for carrying elections. This king died on December 11, 1872, at the age of forty-nine years, and with him ended the line of the Kamehamehas.

The legislature was now called to elect a king, and made choice of William Lunalilo, a grandson of the chief who killed Capt. Cook and the highest in rank of

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IOLANI PALACE. FUNERAL OF KING KALAKAUA.

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all the chiefs in the kingdom. The rival candidate for the throne was David Kalakaua, who now instigated the soldiers in the barracks to revolt, in order to gain the throne for himself, but the revolt was skilfully quelled. Lunalilo died on January 18, 1874, after a reign of only one year and twenty-five days. He left a noble monument for himself in his bequest of property worth a quarter of a million dollars for the establishment of a home for aged Hawaiians.

The legislature was then again summoned to elect a king. There were two candidates — the ex-queen Emma, the relict of Kamehameha IV., and the rebel prince, David Kalakaua. The issue in the election was a proposed reciprocity treaty with the United States. As Emma was partly of British extraction, and a patron of the Anglican Church, the foreign community threw its influence for David Kalakaua, and he was elected on February 12, 1874. As soon as the vote was announced a mob of Emma's adherents attacked the legislature, but they were quickly dispersed by marines that were landed by request of the cabinet from American and British war-ships in the harbor. The reciprocity treaty was then negotiated, and went into effect on September 9, 1876, and greatly promoted the industrial prosperity of the islands.

Encouraged by the increasing wealth of the country, Kalakaua now entered on a course of extravagance, usurpation and paganism that to the islands, which had previously enjoyed a tolerably good government, was like one of the mountain torrents that sudden cloud-

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bursts send down their valleys to devastate their cultivated fields. The scope of this sketch will not admit of more than an allusion to the chief events of his reign: his expensive journey around the world, his costly coronation nine years after his accession to the throne, his coinage of a million dollars at an expense of $150,000, his scheme for a sort of empire of the Pacific, his promotion of the traffic in ardent spirits and opium, and his frequent arbitrary changes of his cabinet, which gave it the name of being "kaleidoscopic."

Through all the changes of his cabinet one minister was retained, Walter M. Gibson. He had gone to the islands as an emissary of Brigham Young and had enriched himself by Mormonism, and afterwards renounced that irreligion and had been excommunicated by the Latter-day Saints, "handed over to Satan, to be buffetted for a thousand years," because he would not return a thousand dollars lent to him by Brigham Young. He posed as the friend of the Polynesian race against the white people, and thereby got himself elected to the legislature, and finally to the leadership of the king's cabinet, and for many years aided the king in his prodigality and usurpations.

The worst influences of Kalakaua were exerted to demoralize the churches, the only remaining bulwark against his corrupt measures. The faithful pastors of these churches found their influence counteracted by sorcerers who were employed by the king, and their support cut off through the exertions of government officials, while large offers of help were made if they

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QUEEN EMMA.

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would favor the king's projects. On one occasion the king persuaded the most of them to withdraw from the Missionary Association in order to form a state church under himself as their "Father;" and this scheme was barely defeated by the fierce opposition of Rev. J. Waiamau, the pastor of the Kaumakapili Church of Honolulu. It seemed for a while that there would be an outbreak of the ancient heathenism through the verdant fields and luxuriant forests of the islands.

The indignation of the better classes against the evil course of the king rose to a white heat when at last he accepted a bribe to sell the license for the opium traffic to a Chinaman for $75,000, and then, retaining this money, gave the license to another Chinaman for another bribe of $80,000. The people of all classes then assembled in a great mass-meeting and demanded that he should dismiss the corrupt Gibson cabinet and proclaim a new constitution that would properly limit his power. Although he had troops and munitions of war and the people were unarmed he did not dare to resist the fierce public sentiment, and signed a constitution which provided that the upper branch of the legislature should be elected by the people voting on a property qualification, instead of being appointed by himself; that the cabinet should be removable only by an act of the legislature, and that he could approve or veto acts of the legislature only with the concurrence of his cabinet.

During these events the king's sister, Mrs. Lydia Liliuokalani Dominis, was in England. On her return she fiercely charged him with cowardice in signing the

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new constitution, and conspired with several prominent men to compel him to abdicate in her favor. Failing in this she formed a secret league of the natives to overthrow the government, and with the aid of Robert Wilcox, a half-caste, on the 30th of July, 1889, gathered natives to her house and armed them with rifles and cannon. They suddenly seized the government buildings, the palace and the military barracks, expecting that there would be an uprising of the whole native population in their favor. But the white residents surrounded the palace and by continual firing drove the rebels from their cannon, and finally, by dynamite bombs, compelled them to surrender. Wilcox was tried for treason and acquitted by a native jury, and afterwards repeatedly elected by the natives to the legislature.

After the death in San Francisco of King Kalakaua, on the 20th of January, 1891, his sister reluctantly took the oath to maintain the constitution and therefore was declared Queen, with the title Liliuokalani. It was hoped that she would be restrained by her good cabinet and the requirements of the constitution; but she struggled to overcome all limitations to her power, and at length succeeded in removing her good cabinet and appointing a new cabinet of her own accessaries. She then signed bills for the opium traffic and the Louisiana Lottery, and on the 14th of January, 1893, undertook to proclaim a new constitution which would give her the power of removing, as well as appointing, the judges of the Supreme Court and disfranchise almost all the white population. Even her corrupt cabinet shrank from sus-

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taining her in this effort to subvert the government, and turned to the leading citizens for aid in maintaining good order and peace. The community now again assembled in a great mass-meeting and established a provisional government which should seek annexation to the United States. This new government was at once recognized by the United States and the other civilized nations.

It is delightful to note that during these unhappy struggles the most intelligent native Hawaiians, their leading clergymen and members of the legislature, resisted the evil course of the monarchs at no little peril to themselves. The traveller on Hawaii sometimes finds trees of gorgeous bloom rising alone out of the ancient lava-flows, seeming the more beautiful by contrast with their gloomy surroundings. Thus the steadfast integrity of these Hawaiians appears the more admirable because of its continuance amid the almost universal corruption of the people and the wiles and threats of the monarchs.

During 1893 a treaty of annexation of Hawaii to the United States was partly negotiated with President Harrison, but it was withdrawn by his successor on the allegation that the influence of American officials and troops aided in the dethronement of the queen. For more than a year the Hawaiian government was harassed by conspiracies for the restoration of the ex-queen to the throne.

Finally the provisional government, with the aid of delegates from every district of the islands, formed a constitution of republican government; and on the Fourth of July, 1894, President Dole proclaimed the new Re-

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public from the steps of the Iolani Palace in the presence of a great concourse of the people. As he concluded his brief and appropriate address by raising his hand towards heaven and exclaiming, "God save the Republic!" the intense feelings of the spectators broke forth in immense applause, and a huge flag was raised with salutes of artillery.

Thus the enterprise of Christian benevolence that was begun seventy years before among pagan islanders, and continued with perseverance, forbearance and courage under the trials of monarchy, bore fruit in the establishment of a civil government that is equal to the best governments of enlightened countries.

In January, 1895, an insane attempt was made to overthrow this government and reinstate Liliuokalani. Taking advantage of the withdrawal of all war-ships from Honolulu, a few former officials of the monarchy and foreign adventurers imported firearms and ammunition, armed over two hundred reckless Hawaiians at a place near Diamond Head, about two miles from Honolulu, and prepared to storm Honolulu by night with dynamite bombs. Providentially in the evening, before the night set for this attack, the 6th of January, some of these conspirators attracted the attention of the police by their disorderly conduct, under the influence of gin, and the plot was discovered. In the struggle that ensued with the police the conspirators killed Charles Carter, one of the leading citizens. They then rushed to attack the city, but fortunately they mistook a small company of citizen guards, that met them in the darkness, for a

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KAMEHAMEHA SCHOOL. MRS. PAUAHI BISHOP.

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strong force, and withdrew to the mountains. The government immediately called out its troops and volunteer bands of citizens, and after several days of fighting captured all these rebels. They were tried by court-martial and sentenced to various punishments of fines and imprisonment. As the rebellion had been planned in the house of the ex-queen, and dynamite bombs were stored in this building, she was arrested on a charge of misprision. She hastened to abdicate all claims to the throne and to take the oath of allegiance to the Republic. She was tried in court-martial and convicted, and sentenced to five years' imprisonment.

All this struggle with a pagan monarchy would doubtless never have occurred if the mission work had been continued in the islands, and the natives continually lifted to a higher character and nerved to resist the temptations and threats of corrupt rulers.

But notwithstanding these demoralizing influences the Hawaiian islands have grown in wealth, culture and material prosperity. The revenue of the government has increased to $1,570,000, the exports to the value of $13,870,000, and the imports to the value of $5,438,000. There are no poorhouses in the islands, and no occasions for them. All the people are in fairly comfortable circumstances, and have some degree of education; all the children are taught the English language in the public schools; the natives are a peaceful and law-abiding people; the number of convicts in prison is only one-third of one per cent. of the population, and the greater part of these are Asiatics and Portuguese.

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The churches of the Hawaiian islands have survived the corrupting influences of the Hawaiian monarchs, but have greatly suffered, and the type of their piety is lower than it was thirty years ago.

A happy result of the evangelization of the natives has been the formation of a Christian colony, of the descendants of the missionaries and of foreigners who otherwise would never have been attracted to the islands. In this portion of the community there are six churches of the English-speaking people. The largest of these is the Union Church of Honolulu, which in 1893 had a membership of 460, and built, and dedicated without debt, a house for worship at a cost of $125,000, and has always most liberally contributed to the Hawaiian Home and Foreign Mission enterprises. In these enterprises churches have been organized of the Chinese, with 150 members, of the Japanese, with 120 members, and of the Portuguese, with about 100 members. Besides the excellent Government schools there is the noble Oahu College, for higher education, and many Christian boarding-schools for Hawaiian children. One of these boarding-schools, the "Kamehameha School," was endowed by Mrs. Charles R. Bishop by an investment worth $500,000. There is also the North Pacific Missionary Institute, which has been conducted by Rev. C. M. Hyde, D. D., and Rev. H. H. Parker, for supplying the churches and foreign fields with ordained ministers. Foreign mission enterprises have been carried on with great success by the aid of native Hawaiians in the Micronesian and Marquesas Islands. The Hawaiian

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THE UNION CHURCH AT HONOLULU.

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islands are thus like a little world by themselves, with their Evangelical Associations, their Young Men's Christian Association, their Woman's Christian Temperance Union, and their Home and Foreign Missions.

If the reader were to land in Honolulu to-day he might almost think he was in a city in the United States, except for a rare beauty of tropical vegetation. He would see street cars, and telegraph and telephone lines, and electric lights. He would find nineteen steamers plying between the islands, and great palatial packets running to America, Asia, Australia, and New Zealand. He would see the natives dressed like Americans, and engaged in important work as teachers, lawyers, ministers and officers of government. Where seventy years ago there was an unclothed race of savages he would find a civilized community, who live as Americans, support their own churches, and with marvellous success are carrying on foreign missions.

All this change from barbarism to civilization has cost the American churches, in benevolent contributions through sixty years, a little over a million dollars. This investment has paid, even in dollars and cents. The annual income of the vessels merely carrying the commerce of these islands is a million dollars, not to speak of the commerce itself, which is worth $20,000,000, and will increase to twice that amount.

This investment has paid in the security of life and property that has thereby been caused. Instead of these islands being a pirates' lair, as without the mission enterprise they would have been, they are safe and en-

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chanting places of resort. The United States spent $6,000,000 in subduing the little tribe of Modocs in California, in ten years $232,000,000 in wars with Indians, and in their whole history $500,000,000 in such wars; but the Hawaiians are far better renovated by a much smaller expenditure.

This investment has paid in the social and moral good that has been thereby caused, and which cannot be estimated in money. The United States has spent $50,000,000 in feeding and clothing Indians, while by mission enterprise much more could have been accomplished for them at far less expense.

This investment has paid also in the 50,000 persons who have been received into the churches, the most of them, it may be hoped, redeemed to everlasting life. It is true that these converts have not risen to the high character that has been displayed in countries of older civilization, and that in recent times they have greatly degenerated. As we go to them with high standards of character, to which our race has come through centuries of Christian privilege, we see much in them to regret; but when we call to mind what they formerly were, and consider from what depths of degradation they have been lifted, we cannot be too thankful to God for what they are. The words that were once uttered by the saintly John Newton of himself might well be adopted by them: "I am not what I was; I am not what I should be; I am not what I shall be: but by the grace of God I am what I am." All that they are, all their prosperity and progress, all the safety and delight of

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PRESIDENT DOLE PROCLAIMING THE HAWAIIAN REPUBLIC.

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life among them, is because of the grace of God; because, in answer to prayer, God poured out his Spirit in connection with the labors of the missionaries among them.

The prospect now is, that in closer relations with the United States and other enlightened countries, and in the increasing commerce that will be stimulated by the future construction of the Nicaragua Canal and the further development of great lines of trans-oceanic navigation, the Hawaiian Islands will grow in wealth, population and prosperity. The present population is estimated at about 99,000. It consists of 33,000 Hawaiians, 8,000 half-castes, 23,000 Japanese, 15,000 Chinese, 13,000 Portuguese, and 7,000 foreign and Hawaiian-born Americans and Europeans. The conversion of the Hawaiians has not been a mere "deathbed repentance;" it will continue in their blending with foreign nationalities and in the Christian character of the entire future population, of whatever races it may consist. Though new difficulties will doubtless arise in the way of their Christian progress, it may be believed that the same God, who by wonderful providences and blessed outpourings of his Spirit has been with them in former years, will continue with them in the future, and that the Hawaiian Islands will ever stand as a monument of his blessing on the cause of Christian missions.

Hawaii's national motto is, "Ua mau ka aea o ka aina ika pono," "The life of the country is in righteousness."

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Hawaii, victor o'er the deep,
From briny surge to sunlight risen,
With feet firm set on adamant,
With brow in purpling light of heaven,
With strength of rock and heart of fire,
Amid the ocean's mighty flow,
In tempest blast and earthquake throe
Triumphant, crowned with shining snow;

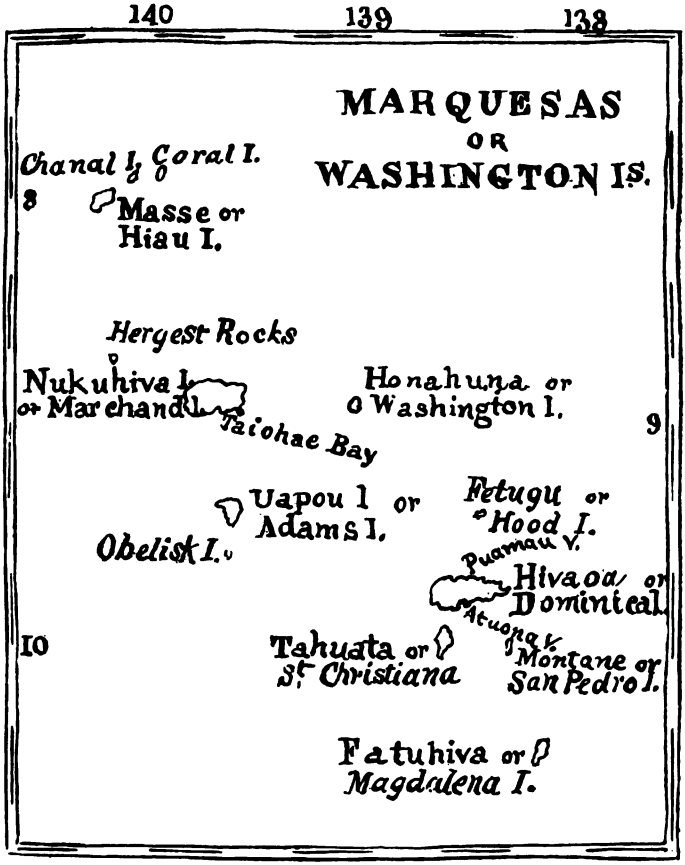
Victorious over Pele's fire,
Her flaming floods and awful gloom
Of sulphurous caves and lava wastes
Transformed to gorgeous tropic bloom;
Where stretched her tracts of barren rock,
Where rose her stifling brimstone fumes,
Now spread sweet fields of living green,
And wave triumphant cocoa plumes.

Victorious over heathenism,
From the dark depths of pagan night,
From gloomy thrall of demon hordes,
Now raised by Heaven's loving might
To blissful liberty and light,
And bright with wisdom's glorious rays,
Awakening distant pagan isles
To join her joyful hymns of praise.

Victorious over anarchism,
Its wild and fierce conspiracy
With fire and sword and dynamite
Forgot in calm tranquility;
The turbulent uprisings quelled,
And rightful law enthroned above,
Unfolding truth and righteousness
And blooming into peace and love.

Upon Hawaii Heaven shine!
Dispel her lingering shades of night;
From ills within and foes without
Protect her with Jehovah's might;
Awake her slumbering energies,
That nobler than her mountains grand,
And brighter than her sunlit seas,
She may by God's help ever stand!

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CHAPTER VIII.

THE MARQUESAS ISLANDS.

THE history of the Marquesas Islands is like a continuation of that of the Society and Hawaiian groups; as their first missionaries came from Tahiti and those of subsequent times and of the present time are from Hawaii, and as they will probably pass again under the care of Tahitian missionaries, since France owns these islands together with Tahiti and the adjacent groups.

The Marquesas Islands lie in two parallel groups, thirteen in all, trending from southeast to northwest, between latitudes 8° and 11° south, and longitudes 133° and 150° west. The southern group was discovered July 21, 1595, by Alvaro Mendaña de Neyra, as he was voyaging with four ships to colonize the Solomon Islands, and by him named Marquesas de Mendoca, in honor of the viceroy of Peru. The northern group, though near by, was not discovered until nearly two hundred years later, in 1791, when they were seen by Capt. Ingraham of Boston and named Washington Islands. But the term Marquesas now embraces both groups.

It seems to be the rule that the further east one goes, in the Pacific, the more wild, broken and picturesque are the mountains. The Marquesas are even more remarkable in this respect than the Society Islands, ex-

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cepting Moorea. The terrific storms of the Western Pacific have not reached this part of the ocean with sufficient violence to cause excessive erosion, nor have frosts here prevailed to disintegrate the beetling cliffs, the sharp ridges and the spire-like crags; but all the mountain forms, even the most frail and fragile, still seem to stand as when originally upheaved and rent by volcanic forces.

"The coasts of these islands rise from the water like walls. Deep gorges, serrated ridges, lofty promontories with sea walls plunging thousands of feet into the sea, cones pointed and truncated, rocky minarets, and confused masses of rocks, scoria, and tufa, testify to a terrific rage of Plutonic agencies in unknown ages past. Many of the ridges are so precipitous and lofty that they cannot be crossed by man; and many of the rocky ribs come down laterally from the lofty spine, or dividing ridge, on an angle of thirty degrees, and form submarine and subaerial buttresses, leaving no passage except by canoes. The lowest of these inhabited islands reaches a height of 2,430 feet above the level of the sea, and the highest 7,360. Most of them have fertile valleys half a mile to three miles deep and from one tenth of a mile to a mile wide, filled with luxuriant shrubs, vines and magnificent trees, beneath which rills of pure water, falling from high inland cliffs, ripple along rocky and shaded beds to the ocean." (Coan's "Life in Hawaii.")

The largest of these islands is Nukuhiva, named after its discover "Marchand." It is seventy miles in circumference, and 7,360 feet high at its highest peak.

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"Almost every pinnacle of this island is carpeted with vines; even on the perpendicular walls of its precipices a tapestry of shrubs and verdure hangs. On the south side is the bay, Taiohae, or Anna-Maria, which is shaped like a horse-shoe and is two miles deep, a mile broad at the centre and half a mile broad at the entrance, where it is flanked by two grand headlands over 500 feet high. Its shore is a beautiful crescent of sand interrupted here and there with shingle and bowlders." Says H. Melville ("Typee"), "No description can do justice to the beauty of the scenery of this bay. The mountains shut in a vast amphitheatre of deep glens, overgrown with vines and gleaming with cascades. I felt regret that a scene so enchanting was hidden from the world in these remote seas." Of a view he obtained from the summit of the mountain he says, "Had a glimpse of the gardens of Paradise been given me I could scarcely have been more ravished with the sight."

About forty miles south of this island is Uapou, or Adam Island, on the west side of which is the harbor Hakahekau. From this harbor a valley, one fourth of a mile wide, extends three miles inland, "crowded with shrubbery, evergreen vines and lofty trees. The mountains, ridges and towering cones of this island are very grand. Within a vast amphitheatre of rugged hills, which send down their spurs to the shore, buttressed by lofty precipices, are eight remarkable columns, 200 to 300 feet high and 50 to 100 feet in diameter, rising in solitary grandeur like a castellated fortress." (Coan).

East of this island, about sixty miles distant is Ha-

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vaoa, named La Dominica by Mendaña, because discovered on the Sabbath day. On the northeast side of this island is the valley Puamau, "one mile in length and one quarter of a mile wide, a paradise of natural loveliness, charming forever with the music of its rippling stream." On the south side is Atuona, which is said to be the most verdant valley in the Marquesas. Bread-fruit, oranges, cocoanuts, limes and vi-apples abound. In nine years after planting vi-apples grew to be gigantic trees, two feet in diameter and seventy feet high, loaded with fruit. Of this Island Geo. Forster (Cook's "Voyages") says, "We saw many craggy rocks likes spires and several hollow summits piled up in the centre of the island. All the eastern part is a prodigious steep and almost perpendicular wall of a great height, which forms a sharp ridge shattered into spires and precipices. On the north side rises a peak. All the north is a black burnt hill, of which the rock is vaulted along the shore, and the top clad to the summit with casuarinas. Valleys filled with trees lead up to the summit." Of the view from the highest point of this island Mr. Coan says, "Around us was a vast panorama of cones, ridges, spurs and valleys. Hills heaped on hills and spires bristling among spires, the whole appeared as if a sea of molten rocks, while raging, tossing and spouting in angry billows, had been suddenly solidified by an omnipotent power. It was a wild assemblage of hills and ridges, of gulfs and chasms, of towers and precipices."

At a little distance south of Hivaoa is Tahuata, or Christiana, like the rest of the group "a great heap of

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BREADFRUIT TREE.

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scoria, tufa, cinders, and basaltic lavas, bristling with jagged points, traversed with sharp and angular ridges, and rent with deep and awful chasms." The valley Vaitohu, at Resolution Bay on the west, one half mile wide by one half deep, is shut in by rugged precipices 2,000 feet high and filled with breadfruit, cocoa-palm, vi, orange, guava, and other trees.

The southermost island of this group is Fatuhiva, called also Magdalena. The chief valley of this island is Omoa, one mile wide and three miles deep, having five lateral branches one half a mile or more deep, all walled in by towering precipices and filled with magnificent vegetation.

The inhabitants of these islands are the same Polynesian race that is found in nearly all the Pacific. So similar is their language to that of Hawaii that they easily read Hawaiian Bibles and other books. They are described as "physically the most perfect of the human species, many of them six feet high, muscular, symmetrical, agile, graceful, and lighter in complexion than Tahitians." The American missionaries remarked that they were more noble in form and stature than the Hawaiians, and the women, vile as they were, more comely, though some of the people are horribly tattooed. The artistic genius of this people found expression in grotesque tattooing and in fashioning headdresses. "The faces of the men were pictured with broad stripes, or sometimes crowded with figures of sharks, lizards, and other animals, with open mouths and extended claws."

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They also shaved their heads in a way equally fantastic. Some would shave only the crown or one side; some would leave a small tuft of hair on the apex only; others would shave a zone quite around the centre of the head; and others still would shave several such belts.

They went almost entirely unclothed, there being little need of their scanty scarfs of bark-tapa in their perpetually warm climate.

Mrs. Alexander, of the Hawaiian Mission, remarked of her first view of the Marquesans, "They made me think of devils. They had long hair tied in two bunches on the top of their heads. Their faces were tattooed black. Strings of sharks' teeth were strung around their necks, and tufts of human hair bound to their waist and ankles." The description given of them by Geo. Forster is that "they were naked except the malo, and excessively tattooed. They wore on their heads a kind of diadem, consisting of a flat bandage of cocoanut husk in the centre of which were fixed several round pieces of mother-of-pearl, some five inches in diameter, and around these plates of tortoise-shell perforated into curious figures. Several tufts of black long cocks' feathers formed the plumes to this head-dress, which was really beautiful, and noble in its kind. Some wore round coronets of the small ligulated feathers of the man-of-war bird, and others circlets from which several ranges of twisted strings of cocoanut core diverged round the head. In their ears they had two flat pieces of a light wood of an oval shape about three inches long, painted white, and covering the whole ear. Bunches of human hair

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were tied on a string round their waists, arms, knees, and ankles. The leaders wore on the breast a gorget of a light wood, like cork, glued together in a semicircular form, a quantity of scarlet berries (*abrous precatorius*) glued in a great number of rows around it."

Their houses were on platforms of stones, and were formed of bamboos closely joined together, rising to a ridge-pole and covered with breadfruit leaves. The furniture of their dwellings was ornamented with human bones and their weapons of war with human hair. Their food consisted chiefly of breadfruit, cocoanuts and fish.

In character the Marquesans were more bold, fierce and bloodthirsty than their Polynesian neighbors. Says Mr. Bingham ("Hawaiian Islands"), "The men were distinguished more for pride and independence of feeling than any other natives in the Pacific isles. Our missionaries were struck with the lofty air with which these swarthy half-naked sons of ignorance would pace the deck of a foreign vessel, as if the ship and the ocean were at their command, though they were as poor as Robinson Crusoe's goats."

On closer acquaintance they were found to be as totally depraved in character and utterly lawless and monstrous in conduct as the other races of the Pacific. "In theft, in licentiousness, in guile, they were unrivalled. They knew no mercy, and their selfishness was unmixed."

They could hardly be said to have the rudest systems of civil government. They had a sort of democracy of liberty, or license, without law. When once a mission-

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ary inquired who was their king the reply was, "You are king; I am king; we are all kings." "The consequence was that every man was his own protector and avenger, that feuds, robberies, wars and bloodshed were incessant, and that the people of every valley were accustomed to kill those of the neighboring valley at sight."

As in all pagan communities, the condition of the women was most degraded, wretched and pitiful. By their *tabu* system they were debarred many privileges: forbidden to eat with the men, to eat many kinds of food, to enter houses of idol-worship or to enter or sail upon canoes. Says H. Melville, "Canoes were forbidden to the women; hence when a woman goes to a ship she puts in requisition the paddles of her own fair body." When a woman would visit friends in another valley, that was inaccessible by land, "she would swim around bluffs and along the rugged shores until she reached some point or crag where she could hold on and rest, pursuing her way endangered by sharks and by the surf until she reached her port or perished in the attempt." The women were also cruelly abused, beaten, and otherwise maltreated, by their husbands. Yet they desired to have five or six husbands apiece. When reasoned with about this they would ask, "Who will prepare our food if we have only one husband?" The first husband, they would say, was a chief, and should not work; and it was not proper for the second husband to work, and therefore they should have several husbands.

Worse than this lawlessness and immorality was their cannibalism, in which they were only surpassed, if in-

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deed they were surpassed, by the natives of Fiji and the New Hebrides. Besides devouring the bodies of their enemies that were killed in battle they made special expeditions to obtain victims for their feasts. Sometimes a company would go at night in a canoe to a distant bay, and there land, and stealthily surround a house, and at a given signal kill every one within, and then hurry away with the dead bodies to their port and there have a cannibal feast. The people of the distant bay would do a similar act in retaliation and thus a savage war would be occasioned.

The primitive character of this people was only made worse by their acquaintance with civilized races. The first discoverer of their group, Alvaro Mendaña, brutally fired volleys of shot among them, as they gathered in crowds on the beach, because they had committed some petty thefts. Capt. Cook, during his visit here in 1774, shot and killed one of them for a trivial offense. The historians of his vessels narrate that the Marquesan women at that time repelled the lustful advances of his seamen, but in after times they were lured on by the temptation of presents to throng every ship that came to their ports, so that "their islands became like huge brothels." In 1813 Capt. Porter, of the U. S. frigate Essex, attacked the natives of Typee, Nukuhiva, burned their villages and killed many of the people, to punish them for some misdeeds; but his marines were decoyed far up the valley and finally the natives suddenly ran up the steep ridges and rolled rocks upon them, and compelled them to retreat. In 1842 France sent four frigates and

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three corvettes under the command of Admiral Dupetit-Thouars to take possession of this group. They suddenly appeared at Taiohae, Nukuhiva, and gained the favor of the natives by promising to make their leading man, Mowana (a son of Hape), ruler of the whole group. But the natives soon found that the French meant only to appropriate the islands to themselves, and fiercely resisted them. A desperate battle was fought in which 150 natives were killed. The natives were obliged to succumb to the superior military power of the French and allow them to build fortifications and maintain a garrison at Taiohae. The consequences of these and other outrages committed by sea-faring men have been that the natives have become extremely violent, fierce and treacherous in their conduct towards white men, and the history of the visits here of ships has generally been a history not only of brutal immorality but also of murders, committed either by the natives or by the white men, or both.

The treachery of the natives was once displayed in an amusing way in an attempt to capture the brig Betsy, Capt. Fanning. After remaining several days in Taiohae Bay this captain raised his anchor and spread his sails, when he observed that his vessel made no progress, but rather was approaching the shore. Taking a spyglass and examining a crowd of savages on the beach he discovered that they were pulling away at a rope and that the rope was attached under water to his vessel. He cut this rope just in time to save his vessel and himself and crew from destruction.

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J. A. King. F. Hatch. S. B. Dole. S. M. Damon. W. O. Smith.

PRESIDENT DOLE AND HIS CABINET.

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Missionary work was commenced on these islands about as early as anywhere in the Pacific. When, in 1797, Capt Wilson of the Duff brought the first missionary company to the South Seas he landed two of them, Messrs. Harris and Crook, on June 5, 1797, at Vaitohu on the island of Tahuata (Christiana).

The chief, Tenai, welcomed them, and gave them each a house. The native women flocked around them and, being astonished that they were repelled, dealt so roughly with Mr. Harris in the night that the next morning he returned to the ship, protesting that he would not reside among such a people.

"His partner, Mr. Crook, remained alone on Tahuata eight months. At the end of that time, May 22, 1798, Capt. Fanning of the brig Betsy arrived off the island; and several canoes went to hail him and pressed him to anchor, which he was unwilling to do, being ignorant of the harbors. A heavy shower of rain coming on, the vessel was deserted in a moment by the visitors, when a small canoe darted out to meet it, manned by only two persons. As it drew near, it was with profound astonishment that the captain heard a man, dressed in Marquesan style and nearly as dark as the natives, call out, 'Sir, I am an Englishman, and I have come to you to save my life.' This was the Rev. Wm. Pascoe Crook. No sooner had he reached the deck than, yielding to his emotion, he kneeled down and thanked God for his deliverance. Then he stated that he was a missionary, and that the disposition of the natives towards him had been most alarming. Twice he had owed his life to the pro-

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tection of the chief who accompanied him on board; and had it not been for him he would long before have been killed and eaten. His chief persecutor had been a runaway sailor, an Italian, who deserted a merchantman soon after the departure of the Duff and by the use of a gun gained great power over the natives. This man had sought to murder Mr. Crook, as being an obstacle to his influence, and now proposed to capture the Betsy in order to renew his stock of ammunition. Mr. Crook's movements had been watched; and it was only under cover of the rainstorm that he had been able to hail the Betsy and warn her captain. Liberal presents were made to the chief, who had brought off Mr. Crook at the risk of his life. The parting between the two friends was very touching.

"Three days later the Betsy arrived at Taiohae Bay in Nukuhiva, and here Mr. Crook found the natives so friendly that he left the ship and took up his residence among them. But again he was obliged to flee for his life to a passing ship, and returned to Tahiti.

"For twenty-seven years now these islands remained without missionaries. In January, 1825, Mr. Crook went thither in the Lynx, Capt. Sibrill (son-in-law of the missionary Henry, of Tahiti), with two native teachers from Huahine, and was joyfully welcomed by the natives of Tahuata. The women recited a ballad in his honor as the adopted son of the late chief Tenai. He left the two teachers at Hanatete, on the east side of the island, but at the end of two months they fled to Tahiti.

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"Again, in October, 1828, four teachers were conveyed by the same Capt. Sibrill in the ship Minerva to these islands. Two of them landed at Tahuata, but soon after fled from the island just as the natives were about to sacrifice them to their gods. The other two settled at Uapoa but were expelled by the natives, who declared them hypocrites, and that their lives did not accord with their teachings.

"In 1829 Messrs. Pritchard and Simpson, of the Tahiti Mission, went to renew their mission work on these islands, but 'did not like the looks of things,' and returned to Tahiti." (Maile Wreath.)

Not long after this Rev. Charles Stewart, who had been seamen's chaplain at Lahaina, Hawaiian Islands, visited Nukuhiva while chaplain of the United States war-ship Vincennes, and afterwards urged the American Board to undertake mission work in these islands. In compliance with his suggestions Rev. Messrs. R. Armstrong, B. F. Parker and W. P. Alexander were sent thither in 1833. The detailed narratives of these missionaries give vivid pictures of the people, and well portray the condition of missionaries laboring among a savage race.

On the 10th of August, 1833, they arrived at Taiohae, Nukuhiva. "As soon as we arrived," says Mrs. Armstrong, "the natives came off in great numbers, the women swimming and holding by one hand their white tapas, their only garment, out of the water. The deck was soon crowded with men, women and children, most of them entirely naked, a few having only a strip of tapa

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around the waist, all making a deafening noise. At sight of the women and children of the mission families they were greatly excited, jumping on the deck with loud shouts of laughter, and all the talk fore and aft was 'vahine' and 'pikanini' (women and children)."

The ladies remained below in the cabin until the captain, by throwing hard bread to the front of the vessel, gathered the natives forward, and then put up a board fence, and through an interpreter informed them that the ladies would come on deck, and could be seen, if they would remain at the fore part of the vessel. As soon as the ladies had come on deck the natives shouted "*Moatake*" (good). Mrs. Alexander had a babe three months old whom the women admired and begged for. Swimming beside the ship they showed how they could hold him out of water, and proposed to make him their king. Most probably they would have put him into one of their baking-ovens.

At evening the captain persuaded the natives to go ashore, with the promise that the next day the missionaries would land. Some of the wild men immediately proposed to exchange wives with the missionaries. "As we gazed at the island," says Mrs. Armstrong, "it baffled comprehension that beings so vile should be placed in scenes so beautiful."

On the 12th of August the missionaries went on shore and visited Hape, the chief. He was sick, but was pleased to see them, and said he would give them the house he was then occupying. The savages everywhere followed them shouting, the women sometimes

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coming close and lifting the bonnets of the ladies for a fuller view, and exclaiming "*Moataka!*"

On the 15th of August they all took up their abode in a house near the shore, furnished by Hape. It was fifty feet long, open all the length on one side to four feet above the ground, and thatched with breadfruit leaves shingled over each other. The floor was paved with smooth round stones. They closed the open side of the house with boards, made doors four feet high, formed windows by cutting away part of the breadfruit leaves from the bamboo framework, and partitioned the house by calico and sheeting into four rooms; one of these rooms at the end was used for a store-room, the next was occupied by Mr. Parker's family, the next by Mr. Alexander's, and the next, near the beach and almost in the roaring surf, by Mr. Armstrong's family. At first the doors and windows were crowded almost to suffocation by the savages gazing at them. Their cooking was done outside, under a spreading breadfruit tree, by placing kettles on stones over the fire. It was the rainy season, so that out-door cooking was difficult. Sometimes the natives would take the food out of the kettles by hooks and carry it away.

The first work of the missionaries was to build comfortable homes. The natives were hired by knives and fish-hooks to bring timber of breadfruit and cocoanut trees, and breadfruit leaves; but they were very tantalizing by their indolence. At length three houses were completed, placed so near together that the missionaries could call from one to the other. They were often

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made to tremble at night, when the savages would pass close by with flaming torches on their way from fishing. One touch of their torches would have set the houses all a-blaze.

The missionaries were much troubled by the thievish propensities of the natives; and for this reason set apart a special room in each house for receiving their visits. The natives would often thrust bamboo sticks with hooks through their lattice windows to take whatever they could reach; and the missionaries often awoke at night to find them, with their poles thrust through the windows, taking clothing or anything they could get, or pulling up the thatch to take whatever they could reach; sometimes not one native only, but a gang of thieves stealing at the same time at different parts of the house. "It was most annoying," says Mrs. Alexander, "to see their black faces peering through the windows, and through openings they tore through the thatch. I dared not look at them; for I was sure to see a look that would fill me with disgust and horror."

The missionaries went out every day among them with pencil and paper to learn words, and afterwards compared notes, and as they roamed about were delighted with the rich and beautiful scenery. The groves of breadfruit, cocoanut, and papaia, and a great variety of thick vines and shrubbery, formed one almost unbroken shade. At almost every house they were hospitably received, and invited to eat breadfruit *poi*.

On the fifth Sabbath after their arrival Mr. Alexander preached the first sermon, telling the natives of the van-

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ROYAL PALMS AT HONOLULU.

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ity of their gods, and of the true God. The big breadfruit tree that had been used as a cook-house was now used as a church. The ladies sat under its shade on chairs, while the natives rushed around in noisy confusion. The preaching was no easy task, for the natives would smoke and talk and mimic; some would lie and sleep, some laugh and talk, some mock and excite laughter; here one would sit smoking a pipe, there one twisting a rope; often there was such confusion that the preacher could hardly hear himself speak, and not unfrequently the half of those present would arise and go off laughing and mocking. They were ready to gnash on the preacher with their teeth when told that their gods were false, and would often say "*Tiwava*" (it is a lie). "Your God is good for you," they would say, "ours are good for us." When the preacher shut his eyes they asked, "Is your God blind, that you shut your eyes?" When an axe had been stolen they said, "You tell us your God is great and good, let him find the thief, if he is so great." One preacher, when describing heaven, was interrupted by the remark, "That will be a good place for cowards and lazy folks, who are afraid to fight and too lazy to climb breadfruit and cocoanut trees."

Afterwards the missionaries preached by rotation every Sabbath, and after the 8th of December twice. They also preached in English to the few foreigners on the island. After four months' residence they were able to translate into Marquesan four hymns, which much pleased the natives and enlisted their attention. The last three months of their stay they were able to pray

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extempore in Marquesan. Generally only twenty natives attended their meetings. Once one hundred and fifty attended. Mrs. Armstrong and the other ladies conducted a school for the children; but only a few attended, and that very irregularly; and not more than half a dozen learned the alphabet.

Mr. Alexander and Mr. Parker once undertook to explore the valley of Typee, with a view to make a mission station there. With much difficulty they found a man who was a sort of neutral, that is, one permitted to go unharmed from one valley to another. Immediately on arriving at the valley of Typee they were surrounded by a multitude of the savages vociferating fiercely. Seeing the white missionaries the natives called to mind how, in 1813, Capt. Porter of the United States ship Essex had attacked them, and one of them exclaimed, "Porter killed my father." Another said, "Porter killed my brother." Another, clapping his hand on his shoulder, said, "Porter shot me here." The missionaries were expecting to be killed, when their guide said to the natives, "These men are not like Porter. He came to fight; but these men have come to teach us not to fight." He then repeated very correctly the sermons which the missionaries had preached. The natives then shouted "*Moatake*," and conducted them to a house, where they spent the night, fearing that they would be clubbed before morning. But they were not disturbed, and the next morning were allowed to return home; which they did, by the advice of their guide, by a different route from that of the previous day.

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During their absence their wives suffered much from fear of the natives. Says Mrs. Parker, "Mrs. Alexander proposed that I should come to her room and sleep with her, to beguile loneliness and share anxiety. About midnight we were startled by terrible savage yells, and the sounds came nearer and nearer. Whatever it might be it was headed in the direction of our homes. Our first anxiety was lest Mrs. Alexander's babe should awake frightened, and attract the attention of the savages. Mrs. Alexander said to me, 'Our only refuge now is our God; we will pray.' The child slept on between us; the sounds were deeper and nearer for a short period, and then grew fainter; the crowd passed the house and went on in another direction, and we went to sleep undisturbed, under divine protection. In the morning we found that it was a religious procession that had passed by. A shark had been taken by the fishermen; and this was a god, to be worshipped in the only way they knew."

The hostility between the different valleys made the situation of these missionaries very insecure. They were several times informed that the Typees were coming in the night to kill them, and to take their property. But their most serious danger was from the foreigners, civilized men turned savage, who resided among the natives and were more dangerous than the natives. Such a man was a convict from New Zealand, known by the name of Morrison, of whom mention has been made. One night the missionaries were hastily sent for because he had suddenly become ill. The day previous

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a great school of porpoises had come into the bay, and the natives had caught them in such quantities that their bodies were piled up on the shore; and for many days, even after putrefaction had begun, every one helped himself to their flesh as he pleased. This man gave his appetite full rein, and the consequence was that he had an attack of apoplexy and died at eleven o'clock at night. The natives now informed the missionaries that he had planned to fire their houses and murder them all, in order to obtain their few articles of property. Their hearts overflowed with gratitude to God for this providential deliverance. They however determined to give the body a burial in Christian style, the first such burial on the island. They made a coffin out of their boxes, dug a grave, and with prayer lowered the body into it. A native then threw in a baked hog. Mr. Armstrong threw it out, and it was again thrown in, and again thrown out. The native then said, "The soul of that man will come to me in the night and will say, 'You are stingy. I am hungry.'" It was supposed that he afterwards dug into the grave and buried the pig alongside of the corpse.

The chief, Hape, at length became quite unfriendly, for he was disappointed that the missionaries did not cure him of his illness and did not give him more presents, for which he daily begged, and he urged the natives not to attend the meetings.

On the fourth of December, 1833, he died. "The hills then echoed with wailing, the thumping of drums and the blowing of conch shells." The body was hung

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high in a canoe over the *heiau* (rock platform for worship) and the first wife was obliged to remain continually in care of it, to provide food for the spirit, until the body had so far decayed that the bones could be picked out, which it was the privilege of the wife or the nearest relative to do. Mr. Alexander has given a description of the scenes he then witnessed. "The funeral rites," he says, "beggared description for obscenity, noise, cruelty, and beastly exposure. They lasted seven days, and were the darkest days I ever saw. Companies came from all parts, filling the air with loud wailings, dancing in a state of perfect nudity around the corpse like so many furies, cutting their flesh with shells and sharp stones till the blood trickled down to their feet, the women tearing out their hair, both men and women knocking out their teeth, indulging in the most revolting licentiousness, and feasting to excess, while muskets were fired and sea-shells were kept a-blowing with a long deep sepulchral sound during the whole night. Verily I seemed to be for the time on the borders of the infernal regions." Mrs. Parker mentions that "Hape soon became a nuisance except when the wind favored us, blowing in another direction."

After the missionaries had resided eight months on this island they were visited by Mr. Orsmond, a missionary from Tahiti, who had been making a missionary tour looking after native missionaries in the Paumotu group. He informed them that the London Society had sent six missionaries for the Marquesas Islands, that they had already sailed and would occupy the

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southern part of the group, and that it would be much easier for their mission to send supplies to missionaries here than it would be for the Hawaiian Mission ; since they, the English missionaries, had a mission packet that made regular trips to their out stations and the American missionaries had none. It was very plain that he desired the field to be given up to the London Missionary Society. The American missionaries spent a day in fasting and praying over the matter, and decided that it would be a wasteful expenditure for two distinct societies each to employ a vessel annually to visit their missionaries in so small a field, and as the London Society were unwilling to surrender the whole field they determined to leave it to them. Mrs. Alexander has remarked, "It was very trying to us to leave, although we knew that missionaries were on their way to take our place. The people were in gross darkness, and I, for one, was willing to spend my life among them."

About this time some of the natives (Tais) among whom these missionaries were residing went in the night to the bay of the Taipis and killed two or three of them and offered them in sacrifice. The Taipis now threatened to invade the valley of the Tais and exterminate the missionaries.

While the missionaries were expecting their attack two whale-ships came to the island for supplies and the missionaries engaged passage on one of them, the Benjamin Rush, Capt. Coffin, to the Hawaiian Islands. They now had to contrive to get aboard the ship without the oposition of the natives. They secretly packed their

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goods, darkening their windows lest they should be observed; and then the ladies with their infants, two of whom had been born during their stay on the island, suddenly went to the boat with a file of sailors on each side. They were quickly surrounded by a great multitude of the savages, armed with spears and clubs, but they conciliated them by presents, and thereby succeeded in getting away from the shore. Their husbands came afterwards with the baggage.

"Oh what a sense of relief we felt," says Mrs. Armstrong, "when we were all on board! It was a critical moment, for the natives were like friction-matches, ready to explode on the slightest provocation; and when (on the 16th April, 1834) the sails were spread, and the shores of Nukuhiva receded from view, we gave thanks to God that during a residence there of over eight months he had saved us from the fury of that heathen race."

In October, 1834, the English missionaries, Mr. Rodgerson and his wife and Mr. Stallworthy, with four Tahitian teachers, arrived at the Marquesas Islands, and landed on Tahuata at Hanatete. After three years of labor and suffering Mr. and Mrs. Rodgerson abandoned the field, "being convinced that the islands were unfit to be the residence of civilized females." Their books, furniture and clothing had been stolen piecemeal, their house once set on fire, and at times they had to go to other valleys to get breadfruit for food. During their residence two persons were killed and eaten near their houses.

Mr. Stallworthy remained until 1841, a butt, as a

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French writer says, for the ridicule of the Tahuatans. "What will we get," they would say, "for hearing your lessons? You seem to wish to make speeches to us. Well, give us powder; we will hear you afterwards."

In 1839 another missionary, Mr. R. Thompson, arrived; but in 1841 they all abandoned the field and returned to Tahiti, not having achieved any success.

Twelve years after this a great interest for the Marquesas Islands was awakened in the Hawaiian Islands by an appeal of a Marquesan chief, Matunui, for missionaries. This chief came with his son-in-law, a Hawaiian, from Fatuhiva to Lahaina, Maui, and announced that he had come thousands of miles to procure teachers to instruct himself and his people in the Word of God, and pitifully told how there was nothing but war, fear and poverty among his people, and how he desired that his people might become like the Hawaiians. It was afterwards suspected that he was insincere in this appeal, and that he made it from fear, as an excuse for coming to Hawaii. But the Hawaiian churches were thereby greatly moved, made large contributions, chartered a vessel, and sent two ordained Hawaiian ministers, Rev. James Kekela and Rev. Samuel Kauwealoha, and two deacons, with their wives, under the supervision of Rev. B. F. Parker, to Fatuhiva, where they arrived August 26, 1853.

Five days after their arrival a French brig, which had been hastily despatched from Tahiti to counteract their mission, came to Futuhiva and landed a Roman-catholic priest, who informed Matunui that the Marquesas Islands belonged to France, and demanded that he should

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send away the Protestants. Matunui replied that no Frenchmen had ever been born on his island and that the island belonged to him, and refused to expel the Hawaiian missionaries. The priest remained, opposing the work of the Hawaiians many years; and finally other priests were located on the other islands.

Only brief records of the work of these missionaries can be gleaned from their letters and reports of the delegates of the Hawaiian Mission, Rev. T. Coan, who visited them in 1860 and 1867, and Rev. W. P. Alexander, who visited them in 1871. The missionaries labored together a while at Omoa on Fatuhiva, and finally separated to different islands, Rev. J. W. Kaivi, who had subsequently arrived with several other Hawaiians, and with Rev. J. Bicknell, son of a missionary at Tahiti, remaining at Omoa. Kaivi, after nineteen years of labor, in which he had conducted a small school and organized a small church, became deranged, and was removed to Hawaii. He had faced enough perils and endured enough trials to render him insane. Mr. Coan tells how the cannibals of his valley were continually at war with the people of the valley of Hanaveve, five miles distant, and how once "a robber came at night within ten yards of his house to kill a woman who was alone in her hut. Kaivi and his wife, hearing the rustle of dry fallen leaves, went out softly under cover of shrubs and descried the assassin and threw stones, when he ran and the woman was taken into Kaivi's house for protection. On another dark night a blind woman was sleeping alone near by, her husband having gone on board of a vessel,

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when a cannibal with a long knife entered the house to despatch her; but before the bloody deed was done a large dog seized the monster, and in the struggle the neighbors were aroused and the invader fled up a steep precipice to his own place on the other side of the ridge. A native from the other valley decoyed two boys up a high ridge with a promise of berries, and there in sight of all the people drew a large knife, seized one of the lads and severed his head from his body. The other boy fled down the hill and gave the alarm, but the assassin went on down to his valley with the bloody trophy in his hand." Finally Kaivi's wife was lured away by the heathen, as was also the wife of the missionary Kaukau. Mr. Coan tells how he sought out one of these women and entreated her to return to her husband. He found her forlorn and desiring to return: but she feared her seducers, as they would surely kill her before they would let her go. While they talked the young savages came in, armed with sheath-knives, and took seats so as to look her full in the face, keeping their keen eyes fixed on her. She dared not speak again. Mr. Coan left her with a heavy heart, and learned afterwards that both these women died in misery.

The missionary Kauwealoha went from Fatuhiva to Hivaoa, and there gathered a school of sixty pupils and a congregation of one hundred and forty-nine; but in a war of the savages his house was torn down, and he and his wife barely escaped with their lives. They then went to Uapou, and first resided at Hakahekau on that island, but the sand-flies were so numerous and intolerable that

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they removed to a neighboring valley, Aneau. Here they formed a female seminary, of which Mr. Alexander speaks as the brightest gleam of light he had seen in the Marquesas. When once it was proposed in Hawaii to relinquish this mission, because of its cost and lack of success, Kauwealoha wrote back that, whether abandoned or not, he would continue at his work, and that if his salary was discontinued he would work, if so obliged, in the costume, or undress, of his fathers in their barbarous state.

Rev. James Kekela took his station at Paumau on the island of Hivaoa, where were immense *heiaus* and a stone idol nine feet high and three and a half in diameter. Mr. Coan relates that "it was to this place of infernal rites that, in 1864, Mr. Whalon, first officer of the American whale-ship Congress, was brought, bound hand and foot, to be devoured by savages.

"A Peruvian vessel had stolen men from Hivaoa, and the people were looking for an opportunity for revenge and seized Mr. Whalon when he went on shore to trade for pigs, fowls, etc., stripped him of his clothing and took him to this *heiau* to be cooked and eaten. The savages then began to torment him, bending his thumbs and fingers backward, pulling his nose and ears, and brandishing their hatchets and knives close to his head. Kekela was then absent; but a German, hearing of the affair, went to the place and begged the savages to release their victim. This with ferocious grins they refused to do, saying that they relished human flesh and they were now to feast on a white

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man. On the return of Kekela the following morning he hastened thither, and begged for the life of the poor man. But the savages were inexorable unless for a ransom. Finally, for a gun and various other articles, Mr. Whalon was released. Kekela took him to his house and, with his intelligent wife, showed him the greatest kindness and attention, and finally restored him to his ship.

"Mr. Lincoln was then President of the United States, and, hearing of this deed of Mr. Kekela, sent out the value of $500 with a letter of congratulation, as a reward for the rescue of an American citizen from death at the hands of Marquesan cannibals."

On the same island, at Hanahi, Rev. James Bicknell was located. He afterwards removed to Hawaii, and there did excellent missionary work.

At Hanatita, on the north side of this island, Rev. A. Kaukau made his residence, and at Atuona, on the south side, Hapuku was located. At Mr. Alexander's arrival Hapuku's school came together "dressed in the highest style of Marquesan elegance; their bodies reeking with cocoanut oil and turmeric, their legs and arms ornamented with feathers and bunches of human beard, and on their heads gaudy helmets, plumes, and cockades, while a large number of both men and women carried butcher-knives girded to their waists." This school did themselves much credit in reading, writing and singing.

Full statistical reports of the churches of this mission are not at hand. In 1870, in the islands where the missionaries were laboring, and where the population ag-

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gregated 2,800, there were 221 pupils in the schools and thirty-four members of churches. Now there are only three missionaries in these islands, and they report very little progress.

This is a poor showing for over sixty years of mission enterprise in this group. No mission field in the Pacific has been more discouraging. It has been disheartening to labor for a greatly diminishing population. Because of foreign diseases the population diminished from 50,000 in 1830 to 6,700 in 1871.

This has been quite as dangerous a people to labor for as any in the Pacific. By their situation in valleys, walled apart by impassable mountain ridges, they have become more warlike towards each other than the inhabitants of the other islands. It has been shown here that

> "Mountains interposed
> Make enemies of nations who had else,
> Like kindred drops, been mingled into one."

For this reason the people have been more independent in spirit, more untamable, and more pertinacious in adherence to their ancient rites, superstitions and abominable practices.

Their unteachable character has been made worse by the negligent method in which the mission work in their behalf has been conducted. Missions have prospered, not only according to the amount of work performed, but also according to the method of the work. The mission work here was often intermitted, once for thirty years, at another time for twelve years, and several times

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for shorter periods. As a consequence the gospel came with little power to this people.

Besides, the native missionaries here were not sustained, directed, and encouraged, as they should have been, by the churches at home. The Polynesians, as missionaries as well as in secular avocations, need oversight and supervision. The coming of delegates in mission packets from the home Boards has caused an indescribable benefit both in cheering, instructing, and inspiring the native evangelists and in confirming and advancing their influence with the people for whom they have labored. This group of islands should have been the field of the Tahitian churches, from which vessels could have been often and quickly despatched thither. But those churches were too much occupied with the thrilling work of their evangelists, in the groups to the south and west, to properly attend to this difficult, unpromising and dangerous field. And the Hawaiian Mission Board found the expense too great, or thought it was too great, to vigorously push their enterprise here. Mr. Coan has remarked in regard to this matter that, "the destruction of the poor is their poverty." And thus this mission stands as a warning to those conducting missions in the rest of the world, that by poverty, or a presumption of poverty, a mission field may be so neglected as to be ruined.

When finally, in spite of difficulties, success began to appear, the mission enterprise here was wrecked, as at Tahiti, by the usurpation of the French. This professedly civilized people not only set an example for vice,

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intemperance, and infidelity, but also directly required conformity to their example by compelling the sale of intoxicating liquors to the natives, and making the Sabbath a holiday; and they forbade the Hawaiian teachers to use any language but the French in their schools.

Two or three Hawaiian missionaries still continue to labor in the pagan night of these islands, like Gideon's band, "faint, but pursuing," knowing that the gospel can reach and uplift the worst of races, and realizing that the divine Presence is always with them.

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CHAPTER IX.

THE HERVEY ISLANDS.

After the influence of the Tahitian mission had caused the wonderful changes that have been recounted in the Austral and Pearl Islands the missionaries made direct efforts to evangelize other groups. It had early entered into their plans to make the Society Islands radiating centres for mission enterprises to the rest of the Pacific. In 1878 a great meeting was held at Tahiti in which King Pomare proposed the formation of a society to be auxiliary to the London Missionary Society, and the assembly, to the number of 3,000, unanimously and enthusiastically voted assent; and the society was duly organized. A few months afterwards a similar society was organized in Raiatea. But these societies continued inactive until the arrival of the boat bringing tidings of the overthrow of idolatry in Rurutu, when they earnestly proposed to send missionaries to other islands.

The first person to lead off in this new movement was Rev. John Williams; who had remarked that it did not seem to him to fulfil his missionary obligation for him to quietly labor for a few hundreds of people on a single island while multitudes were in the darkness of heathenism on other islands. With this view he took the occasion of being obliged to go for his health to New South Wales, to take native teachers to the Hervey

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HEATHEN VILLAGE AT AITUTAHI, HERVEY ISLAND.



CHRISTIAN VILLAGE AT AITUTAHI, HERVEY ISLAND.

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Islands, and persuaded the captain of the vessel on which he took passage to turn a little from his course and convey them thither.

The Hervey Islands are fifteen in number, consisting of six principal islands and nine small coral islets. They are situated from 500 to 600 miles southwest of Tahiti, between 18° and 22° south latitude and 157° and 163° west longitude. They are of three kinds: 1. low coral-line islands, rising but a few feet above the sea, having little vegetation except cocoanuts, pandanus and stunted hibiscus, of which class are the islands Hervey, Mauke, and Mitiaro; 2. elevated coral islands, which average from 100 to 500 feet in height and are very fertile and covered with luxuriant vegetation, of which class are Aitutaki, Atiu, and Mangaia; and, 3. one island of volcanic formation, the high and mountainous Rarotonga, an island so picturesque and beautiful with its rocky peaks and tropical vegetation that it has been well called "the Queen of the South Seas."

The inhabitants of these islands, unlike those of the Society group, were somewhat addicted to cannibalism and even more continually engaged in savage wars, and in other respects equally depraved and barbarous. As has been mentioned, in the year 1823 Mr. Williams visited Hervey Island and found that by frequent and exterminating wars the population there had been reduced to sixty in number; six years afterwards he again visited this island and found that the fighting had continued till the only survivors were five men, three women, and a few children, and these were still contending as to which

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of them should be king. The island Mitiaro also was almost depopulated by war and famine.

The history of the mission enterprises in these islands, as told by Mr. Williams, from whose book the following accounts are taken, reads like a romance. When Mr. Williams arrived at Aitutaki the natives came off to his vessel like the escaped inmates of an insane asylum, dancing, shouting, and making frantic gestures. Mr. Williams soon found that he could readily converse with them in the Tahitian language, and informed them of the downfall of idolatry in Tahiti and easily persuaded them to receive two teachers to reside among them.

These teachers, on landing, were taken to a *marae* (temple) and presented to idols and then robbed of their property, and for many months afterwards were in great privation and peril. After they had labored several months a native of Raiatea brought them a supply of school-books and hymn-books, with which he swam ashore from a passing vessel. This native, on landing, was taken to a *marae* and presented to an idol. Looking up at the huge image he struck it, and asked the people why they did not burn it, and advised them to listen to their teachers. They replied that if Mr. Williams would return they would burn their idols.

The teachers finally gained an advantage by the failure of the priest to cause the recovery from sickness of the king's favorite daughter, who died in spite of extraordinary offerings to the idols. Disappointed and enraged by her death, he ordered that all the idols and temples should be destroyed. But the teachers persuaded him,

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instead of destroying the idols, to send them as trophies to Tahiti; whereupon the whole population, district by district, the chiefs and priests leading the way, came and cast down their idols at their feet.

The natives now proceeded to erect a chapel for the worship of the true God, the teachers instructing them how to build it; also how to make lime from coral for plastering its walls. The latter process at first amused them, and some of them exclaimed in ridicule, "Let hurricanes now blow down our breadfruit and banana trees, we shall never suffer from lack of food; for these strangers are roasting stones." But when they saw the use made of the lime in forming the white walls of the chapel they were filled with admiration and moved to employ the same process in building houses for themselves. The chapel then built measured 300 feet by 30. Its roof was completed in two days, and the whole building soon after.

Mr. Williams again visited Aitutaki eighteen months afterwards, accompanied by a brother missionary, Mr. Bourne, and by a number of native teachers for new mission work on other islands. On arriving at this island, where not long before he had seen wild savages, he was surprised and delighted to be greeted by the exclamations, "Good is the Word of God. It is now well with Aitutaki. The good Word has taken root at Aitutaki." And his wonder and delight grew as he saw the large chapel and the collections of discarded idols. In passing through the village he saw two idols in use as posts to support the roof of a kitchen, and bought them

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with two fish-hooks. The owner gave them a kick as he parted with them, saying, "Your reign is now over." Mr. Williams preached in a chapel to a congregation of 2,000 people from the words of John 3 : 16.

It is delightful to imagine what must have been the effect on those islanders of the truths proclaimed in that discourse as well as in the instructions of the native teachers. A little information from the outside world had occasionally been brought to them by natives in canoes driven by storms from other islands, and much more by Capt. Cook and other navigators; but never had such a light dawned on them as came in that message of God's love. "The people that sat in darkness saw great light, and to them in the region and shadow of death light sprang up."

Taking now on board his vessel a strange cargo of the thirty-one discarded idols of Aitutaki, Mr. Williams continued his missionary voyage, and soon came to the island Mangaiᵉ, which is an elevated coral island twenty-five miles in circumference, and has a population of about 3,000. Here the natives were persuaded to receive two teachers; but no sooner were they landed than they were seized, robbed, and treated with great brutality. The vessel then fired two cannon, which frightened the natives away and gave the teachers an opportunity to escape to the vessel.

Soon after the departure of Mr. Williams an epidemic on this island caused many deaths, which the natives attributed to the wrath of the God of the white men because of their abuse of the teachers. They therefore

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gladly welcomed two unmarried Tahitian teachers who were brought to them during the following year.

From Mangaia Mr. Williams and his companions went to a little coral island called Atiu, and persuaded the king of this island to come aboard the vessel, informed him of the overthrow of idolatry at Tahiti, and showed him the rejected idols of Aitutaki. "He was profoundly impressed by what he heard and saw, and especially by the reading of the following words of Isaiah, 'With part thereof he roasteth roast and is satisfied, and the residue thereof he maketh a god, and worshippeth it, and saith, Deliver me; for thou art my god.'" In the language of this island two words similar in sound expressed opposite ideas: *moa*, meaning things sacred to the gods, and *noa*, things profane or common, such as food. The chief now saw the folly of making a god and cooking food from the same tree, uniting the *moa* and the *noa*. His wonder grew as he spent the night in conversation with the teachers; and he frequently arose and stamped with his feet in astonishment. In the morning he informed the missionaries that he would destroy his idols and welcome teachers.

Learning from this king that there were two more islands under his dominion, Mitiaro and Mauke, islands that had never yet been seen by civilized men, the missionaries persuaded him to pilot them thither. On arriving at these islands they exhorted the people to renounce idolatry, and by the aid of the king succeeded in persuading them to do so and to receive teachers.

Mr. Williams often afterwards visited these three isl-

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ands and was always gratified by the steady improvement of the natives, and sometimes preached to congregations of from 1,500 to 2,000 people.

Learning from the king of Atiu that there was another island further south, Rarotonga, which had never yet been seen by white men, the missionaries sailed to search for it; but baffling winds retarded their course, their supply of provisions nearly gave out, and finally they were about to give up the search when a sailor from the mast-head descried this island in the distance. It is thirty miles in circumference, very attractive with lofty mountains and verdant valleys, and has a large area of land under high cultivation between the mountains and the ocean. The population at that time was about 7,000.

On the arrival of the vessel the king of this island came on board and readily consented to receive two teachers and their wives. But the next morning these teachers returned in a canoe in a pitiable condition, with a sad tale of brutal treatment they had received; for a chief of a neighboring district had endeavored to take the wife of one of them for his harem, in which he already had nineteen wives, and she was rescued only after a desperate struggle. One of the unmarried teachers, Papeiha, now offered to go ashore alone, if another teacher, whom he named, should be sent to labor with him, and the project was approved; and with nothing but a Testament and a few school-books he swam ashore, and after a little rough treatment was permitted to dwell in peace among the people.

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A beautiful illustration was now discovered of the influence of the Tahitian Mission on distant groups. A woman from Tahiti had come to this island and informed its people of the arrival at Tahiti of white men from foreign lands, of their superior utensils, of their knives, axes, and looking-glasses, and of their new form of religion, and had made such an impression on them that one of their chiefs had named one of his children *Tehova* (Jehovah), and another *Jetu Terai* (Jesus Christ); and thus they were partly prepared to receive Christianity.

It was a delightful thought to Mr. Williams that the first message from the outside world to this island and to Mitiaro and Mauke was the gospel; which was almost as wonderful and joyful to the natives in their deep darkness as the glad tidings that angels sang to the ancient shepherds in Bethlehem.

Overjoyed at having discovered these islands and introduced the gospel as the first message to them Mr. Williams and his companion now returned to Raiatea, and as they approached that island hung out on the yard-arms of their vessel, as tokens of the success of their voyage, the thirty-one idols which they had taken from Aitutaki. "The natives of Raiatea were greatly moved by these visible evidences of the downfall of idolatry in Aitutaki."

The assistant teacher who was asked for by Papeiha was soon afterwards sent to him, and they together visited all the chiefs on Rarotonga and reasoned with them about the folly of idolatry. Impressed by their ex-

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hortations, one of the priests at length brought a great idol to destroy it. A crowd of the natives followed him, calling him a madman, and when he applied a saw to the head of the idol they fled in terror into the thickets. When however they saw that no harm came to the priest they returned, and when he proceeded to roast bananas in the ashes of the idol and to eat them they were convinced of the folly of their superstitions. Hearing of these acts of the priest the chiefs now renounced idolatry, and proceeded to erect a chapel for Christian worship. And so it happened that, within a year after the discovery of this island, its idols were abandoned, and a church-building 600 feet in length erected for the worship of the true God.

When Mr. Williams returned to this island, as he did, accompanied by his wife, in 1827, for a permanent residence, he was treated to a novel public reception. By request of the teachers he took a seat in front of one of their homes and then the natives came in procession from different districts and deposited fourteen idols at his feet. "Some of these idols were torn to pieces before his eyes; others were used to decorate rafters of a chapel, and one was sent to England."

Mr. Williams now gained a new influence with the people by the wonder that was excited by the art of writing. Having one morning forgotten to take a carpenter's square to his work of building a chapel he wrote on a chip a message to his wife, requesting her to send the square to him, and asked a chief to take the chip to her. The chief at first incredulously refused to do so,

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but after a little urging complied, and was greatly amazed when Mrs. Williams handed him the square. Holding up the chip, he ran through the village exclaiming, "These Englishmen make chips talk." The consequence was that, when the matter was explained, the natives were very eager to learn to read and to receive the other instructions of the missionaries.

A touching illustration of their eagerness to learn the way of life was afforded in the case of a cripple, who by disease had lost his hands and feet but was exceedingly industrious in tilling the ground and raising food for his wife and three children. As he was unable to go to hear Mr. Williams preach he sat beside the road and inquired of one and another of the natives, as they were returning from the meetings, what Mr. Williams had said, and thus acquired enough knowledge to become a sincere Christian.

On the 21st of December, 1831, Rarotonga was visited by a terrific hurricane, which lasted three days and destroyed nearly every house on the island, and prostrated thousands of breadfruit trees and hundreds of thousands of banana trees. The ocean increased the destruction, rolling in great waves far up on the land, and carried the missionary vessel several hundred feet inland. It was only with great difficulty afterwards dragged back to the ocean and repaired. In this storm the families of the missionaries suffered greatly; but they found refuge with the natives in the sheltered nooks of the mountains.

In many other respects it was not all sunshine for

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Mr. Williams and the other missionaries who afterwards came to aid him in this beautiful island. Clouds more appalling than those of hurricanes sometimes gathered over them. Their lives were repeatedly darkened by dire bereavement, graves were made for their little ones and wives near their homes, there were defections of hopeful converts and occasional outbreaks of fiendish character in their churches. As the rocks loomed up through the bright foliage around them so griefs and discouragements rose through the triumphs of their heaven-like enterprise. But the holy joy they experienced in their work far surpassed their sorrows.

The London Missionary Society at length located two missionaries, Messrs. Buzacot and Pitman, on Rarotonga to labor in conjunction with Mr. Williams, and by their joint labors churches were organized in all parts of the island, the chiefs were influenced to form codes of law for governing the people, and the Avarua Institution was established, from which many native missionaries went to other groups of islands.

Of the progress of the mission work in the island Mr. Bourne testified in 1825: "Much has been said concerning the success of the gospel in Tahiti and the Society Islands; but it is not to be compared with its progress in Rarotonga. In Tahiti European missionaries labored for fifteen years before the least fruit appeared. But two years ago Rarotonga was hardly known to exist, was not marked on any of the charts, and we spent much time in traversing the ocean in search of it. And now I scruple not to say that the attention of the people of

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HEATHEN WEDDING MARCH AT RAROTONGA, HERVEY ISLAND.

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this island to the means of grace, their practice of family and private prayer, equals whatever has been witnessed in Tahiti and the neighboring islands. And when we look at the means it becomes more astonishing. Two native teachers, not particularly distinguished among their own countrymen, have been the instruments of effecting this wonderful change, and that before a single missionary had set his foot upon the island."

The last visit Mr. Williams made to this island was in 1834. Of the change in the condition of the people he said, "When I found them, in 1823, they were ignorant of the nature of Christian worship; and when I left them, in 1834, I am not aware that there was a house in the island where family prayer was not observed every morning and every evening."

In 1841 the directors of this mission reported "that in Rarotonga the Christian churches presented a most impressive and animating aspect, both as to numbers and character; and the social and moral character of the people, a few years previous loathsome and terrific, was then pure and peaceful. One of the most consistent members of the church, and an active evangelist, was in the days of his youth a cannibal. An institution was commenced about this time at Avarua for the training of native missionaries, in which young men are instructed in Christian theology and other branches of useful knowledge."

In 1888, Rev. W. Wyatt Gill, in a meeting in London, gave a statement of his work as a missionary in the Hervey Islands since 1851. "He spoke of the former

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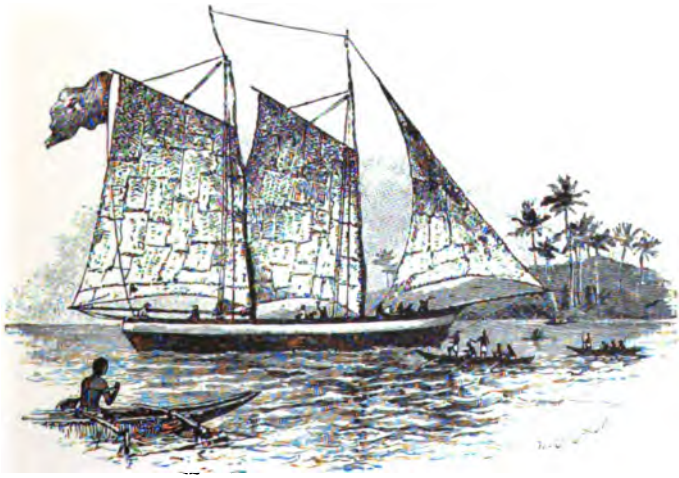
condition of the people, of their love of revenge and of their human sacrifices, of the bloody feuds that existed among them, of the rule, followed by all, of keeping alive only two children in a family, and of the whole aspect of their life as something fearful; and stated that all this had been changed through the influence of Christianity. He remarked that to see a people who once were cannibals partaking of the Lord's Supper has been most delightful. Looking around upon this assembly gathered for this purpose he had seen the bread administered by one to a man whose father that man had murdered, or the reverse. He stated that the work of evangelization in many of the South Pacific Islands had been done almost entirely by natives trained in the Avarua school; that hundreds of these natives have sacrificed their lives to carry the gospel to their brethren, and that sixty of Mr. Gill's own church have been killed while acting as missionaries."

In the year 1853 the writer, while on a voyage from Hawaii to the United States by way of Cape Horn, visited Aitutaki and Rarotonga in company with a son of the missionary Rev. D. B. Lyman, of Hawaii. At Aitutaki we landed on a coral pier which measured 600 feet in length and eighteen in breadth, and which had been constructed by the natives in 1826. A great multitude of the natives had come together on this pier to shake hands and to give the friendly greeting, "*Orana*" (happiness to you), a reception quite unlike that once previously given to a company of shipwrecked sailors who, before the coming of missionaries, landed at this

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JOHN WILLIAMS.



THE MESSENGER OF PEACE.

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place and were immediately seized by the natives, dragged into the thickets, and killed.

About the first object that attracted our attention was a handsome church built of hewn coral, not far from the beach. Inquiring for the missionary, we were conducted to the residence of Rev. Mr. Royle, who occupied a comfortable building embowered under noble orange trees. Very kindly Mr. Royle provided horses and a guide, by which we went across the island (only three miles wide and nine long.) In our ride we passed through a continuous garden of great beauty and fruitfulness. Great forest-trees, a species of banyan, the hau, and the kukui, grew beside the path, while cocoanut, breadfruit, orange and banana trees everywhere abounded. Almost all the ground not occupied with trees and residences was planted with potatoes, yams, taro, and pineapples. The houses of the natives were substantial buildings, constructed with hewn coral and masonry, and surrounded by delightful gardens enclosed with coral walls.

We scarcely saw a woman on the island; for they had well learned to conceal themselves when ships arrived. Mr. Royle informed us that often seamen, enchanted by the beauty of this island, would desert their ships, but invariably in a few weeks they would be wearied of the monotony of life in this quiet island, and eager to embark on any vessel coming thither.

Just as we were about to return to our ship we were sent for by the natives, and going with them found a great crowd assembled who opened a way for us to

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come into their midst. We were then addressed by the chief of the island, who presented us with an immense quantity of fruit, vegetables and curios, as a token of the regard he and his people entertained for missionaries and their children. We thanked them for their generosity, and bade them a frienly adieu.

We found the island Rarotonga even more attractive than Aitutaki. It combined with the beauty of luxuriant tropical vegetation the grandeur of lofty mountains and magnificent valleys, and was strikingly picturesque, with rocky spires and jutting crags rising out of its sea of foliage. Here, too, we found a fine church; and enjoyed the kind hospitality of the veteran missionary Rev. Mr. Buzacot. He informed us that a few years previous a great hurricane had blown down one-half the trees of this island. Yet, as we went about with him along the shore and far up one of the valleys, we seemed to be walking under a continuous shade of orange, banana, and other trees. The natives were a fine-looking people, and seem to lack little more than the color, the wealth, the outward garb of enlightened races to rank with civilized communities. It was a great pleasure to meet these veteran missionaries, witness the wonderful results of their labors, and pass for a few brief hours from the tedium of a long sea voyage into the enchantment of these tropical islands.

In 1889, by the invitation of the chiefs and people of the Hervey group, a British Protectorate was proclaimed over their islands. This at present means simply that no other nation is to be allowed to annex these islands.

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In the Report of 1891 of the London Missionary Society it is stated that "with the increase of their wants in their growing intelligence there has been an increase of thrift and industry; that they are building 100-ton vessels, and extensively engaged in planting coffee and cotton."

A correspondent of a newspaper of Auckland testifies that "the Rarotongans are the most advanced of all the South Sea islanders in European industrial civilization. They have become efficient artisans and mechanics; they build houses after the colonial type, also wagons and boats; they work extensive plantations and cotton ginning machines; they are good seamen, valued for their docility, industry, and contented disposition. They cultivate largely oranges and limes: of the former they export millions; from the limes they express the juice and ship it in small barrels, some 2,000 gallons yearly being sent away from the island. They also export cotton, coffee, bananas, arrow-root, and copra. Thus they thrive, are contented and happy, because free and unoppressed, and at liberty to enjoy the fruits of their labors."

One instance of the benevolence of the natives of Mangaia illustrates the Christian character of the people of the Hervey Islands. In the Report of the London Missionary Society for the year 1892 it is stated that the people of Mangaia, in number about 1,900, after paying all their school and church expenses and the stipends of three native pastors, contributed for general missionary enterprises upwards of $1,700.

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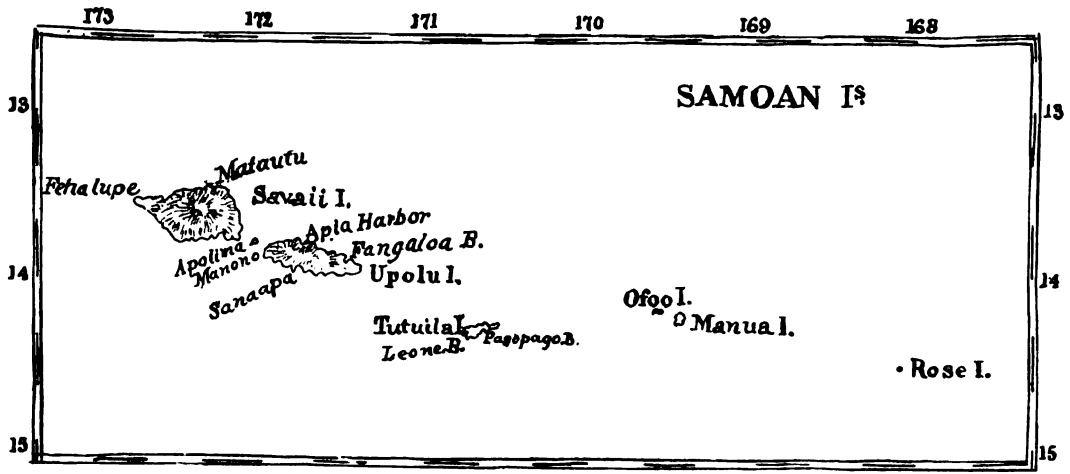
CHAPTER X.

SAMOA.

No sooner did Mr. Williams gain a foothold in the Hervey Islands than he determined to push on in the missionary enterprise to the numerous islands farther west, and with this view began to build a vessel to be used exclusively for missionary purposes; for it was difficult to obtain passage to other islands by passing vessels. In the construction of this vessel he displayed a genius for mechanical contrivance hardly to have been looked for in a missionary apostle. With the aid of the chiefs of Rarotonga he obtained from the mountains the timber needed, which he split into planks. To fashion the ironmongery required he made a forge with bellows of goat skins, but the innumerable rats on the island devoured the goat skins; whereupon he made an apparatus with two boxes and valves with which, with the aid of eight or ten powerful men, he was able to make the blasts of air required for his forge. He supplied the vessel with sails made of mats, calked her with cocoanut fibre and breadfruit gum, and furnished her with a rudder adjusted with a piece of a pick-axe, a cooper's adze, and a large hoe. It measured sixty by eighteen feet, and was of seventy or eighty tons burden, and named the "Messenger of Peace."

The first voyage of this vessel was successfully made

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to and from Aitutaki, and then Mr. Williams went in her to Tahiti. No little curiosity and wonder were excited among the seamen at Papeete when this strange-looking craft came in sight, and still more when it was closely examined. With the aid of competent ship-carpenters it was then partly made over and rendered seaworthy.

In July 1830 Mr. Williams, with his colleague, Mr. Barff, and seven native teachers, embarked on this vessel for the Samoa, or Navigator's, Islands, two thousand miles distant.

The Samoa Islands are situated between 13° 30′ and 14° 30′ south latitude and 163° and 173° west longitude, and consist of thirteen islands, only four of which are of much importance. The most easterly is Manua, a dome-like island, rising to the height of 2,500 feet. It is sixteen miles in circumference, and covered with luxuriant vegetation. Near it are the two islets, Oloosinga and Ofoo.

About sixty miles further west is Tutuila, an island seventeen miles long and five wide. It is cut almost in two from the south side by the inlet Pagopago, the safest harbor of the group. The coasts of this island are bold and without reefs except at the mouths of the harbors. Along the shores there is a beautiful growth of cocoa-nut, breadfruit and banana trees; and a continuous forest extends to the summits of the mountains, which are crowned with grand perpendicular lava cliffs.

About thirty-six miles further northwest is Upolu, an island forty miles long and fourteen broad, on the north side of which is Apia, the chief town of the group. This

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town extends in a semicircular form around the head of a small bay that affords a safe anchorage for ships in ordinary weather but is open to the full violence of the northwesterly storms. The mountains of this island are not lofty but very picturesque, with varied forms of deep gorges, high ridges and rocky precipices, and with an indescribable beauty of tropical vegetation. "The plumes of the cocoanut wave from many a high hill almost as profusely as from the groves at the shore." Back of Apia, at an elevation of 750 feet, is a grand waterfall, which is a valuable landmark for ships. At the west end of Upolu are two islets, Apolima, which is rocky, and inaccessible except through an entrance just wide enough for a boat to enter, and Manono, which is covered with breadfruit trees.

About twelve miles west of Upoli is Savaii, an island that has been compared to Hawaii, to which it probably gave a name and like which it is, in comparison with the rest of its group, the largest island, of the latest volcanic formation, and has the highest mountains and the greatest areas of rocky land. It measures forty miles by twenty, and rises to the height of four thousand feet.

The Samoas have substantially the same flora as the islands further east and north, but some different species of fauna. Here are to be found elegant varieties of pigeons and parrots, also innumerable bats, called "flying-foxes," which often hang in multitudes from the branches of the trees, "giving the appearance of some curious fruit;" and small insectivorous bats, which cluster in thousands among the rocks, "clinging to one another

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A Samoan Girl.

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till they appear like brown ropes; also giant crabs, sometimes three feet long, which climb the cocoanut-trees and tear open and feed on their nuts; and harmless snakes, which grow sometimes to about four feet in length. The missionary, Williams, during his first visit to Savaii expressed a desire to see some of these snakes, and in a few minutes some girls came to him with several of them twined around their necks. "The natives sometimes enclose the snakes in their bamboo pillows, that their noise of crawling and hissing may induce sleep."

On their way to the Samoa Islands the missionaries on the Messenger of Peace turned aside to visit the Tonga Islands, in order to confer with the Wesleyan missionaries in that group, and there took on board a Samoan chief, Fauea, who desired to return to Savaii, having been absent from his home eleven years. This chief had a Christian wife and was friendly to the missionaries, and engaged to assist them in their work. On arriving at Savaii they received a warm welcome from the people through his influence. As yet the Samoans had seen but few people from civilized lands, and they gathered in great numbers to see the white missionaries, some climbing the cocoanut-trees and gazing at them by the light of torches as in the evening they went to pay their respects to the chief of the district; and finally they took the missionaries on their shoulders and carried them with blazing flambeaux to the chief. He gave them a royal welcome, supplied their vessel with abundance of vegetables, fruit and pigs, and gave permission for the

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teachers to reside among his people. Messrs. Williams and Barff promised, as they left the island, to return in ten or eleven months.

After the departure of the Messenger of Peace, Fauea assisted the Rarotongan teachers according to his promise; and soon the chief Malietoa was induced to make a trial of renouncing idolatry. But he requested his family to wait six weeks to see the consequences before they should imitate his example. After three weeks his sons, who were eager to escape the requirements of their paganism, gathered their friends together and defied their gods by eating the kind of fish called *anae* (mullet), in which their tutelary gods were supposed to reside, and which were regarded as *tabu* to them. Their immunity in this conduct encouraged the people to renounce their idolatry; a great meeting was called, and it was decided to send their chief idol, which was a mere piece of old rotten matting, to sea to be drowned; but by the request of the teachers it was preserved and afterwards given to Mr. Williams, and by him sent to the missionary museum at London. The news of these events brought natives in canoes from the neighboring islands to seek instruction from the teachers, and these natives, after returning home, destroyed their idols and erected chapels for Christian worship.

Mr. Williams was obliged to defer his return to the Samoa Islands about two years, until the 11th of October, 1839. In returning he went first to Manua, the most easterly of the group. Here a delightful surprise awaited him. The natives came off in canoes to his.

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vessel exclaiming that they were "people of the Word," Christians, and were waiting for a missionary ship. They had received Christian instruction from some Tahitians who while voyaging among the Society Islands had been storm-driven to this island. They had already erected a chapel, were regularly observing the ordinances of Christian worship, and were able to read the Tahitian Scriptures. They were much disappointed that Mr. Williams could not give them a missionary.

Mr. Williams next went to Tutuila, and endeavored to land in a boat on the south side of this island at a place called Leone, where not long before a boat's crew of the La Perouse Expedition had been massacred. Seeing a large crowd on the shore he hesitated to land, when a chief waded out towards the boat and urged him to visit them, saying that his people had become Christians through the instruction of teachers who were left by a great white chief twenty months previous at Savaii. Mr. Williams informed him that he was the chief referred to; whereupon the chief joyfully gave a signal to his people and they instantly rushed into the sea, seized the boat, and carried it, with Mr. Williams within, high up on the land. Here already a chapel had been erected and a considerable number of Christian worshippers gathered together through the instruction of one of their number, who had made frequent voyages in a little canoe to Savaii and thereby gained a little knowledge with which to instruct his people.

Continuing his voyage Mr. Williams visited Upolu, and there found that through acquaintance with the

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teachers on Savaii one hundred of its people had renounced idolatry and were earnestly desiring to obtain the instruction of a missionary.

Arriving at last at Savaii he was joyfully welcomed by the chiefs and people, and found a chapel, and held several meetings, addressing audiences of over a thousand people.

In the year 1835 the London Missionary Society sent six missionaries, five of whom were accompanied by their wives, to the Samoa Islands. From this time the progress of the mission was rapid: the Bible was translated, schools and theological seminaries were formed, almost the entire population embraced Christianity, and many graduates of the schools went forth as foreign missionaries to the New Hebrides, the Gilbert group, and other neighboring islands.

In 1844 Rev. Charles Hardie, with Rev. G. Turner—who in the previous year had been obliged to flee for his life from the island of Tanna in the New Hebrides—established a self-supporting boarding-school for higher education at Malua, on the island of Upolu. They purchased three hundred acres of land covered with wild jungle and bordering on a lagoon, erected buildings, and enrolled one hundred students, in classes of twenty-five, for a four years' course of study. With the aid of the students the land was cleared of brush and planted with "ten thousand breadfruit and cocoanut trees, thousands of bananas, and yams, taro, maize, manioc and sugar cane, and a road was made in circuit around the tract and shaded by the cocoanut palm." Besides cultivating

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MALIETOA, KING OF THE SAMOAN ISLANDS.

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the soil and catching fish from the lagoon the students learned useful mechanical arts. The produce of the land and the fish of the lagoons supplied all their wants. In this school pupils were received from the New Hebrides, New Caledonia, and Savage Island, as well as from the Samoa Islands. The graduates of this school have become the teachers of the common schools, the pastors of churches, and foreign missionaries; and here over 2,000 teachers and native ministers have been trained. In the year 1891 ninety-five graduates of this school were acting as ordained pastors in the Samoa and other groups of islands. The Malua institution has been rated as foremost in importance of the missionary agencies in Samoa.

Besides this school there is a Normal Training School at Leulumoenga; five other schools are conducted by missionaries on Savaii and Upolu, and arrangements were about perfected in 1892 for the establishment of a central boarding-school for girls.

The result of the work in these schools is that the number of native pastors in Samoa is increasing while the London Missionary Society refrains from appointing many more English missionaries for this group of islands. Some apprehension has been expressed lest the appointment of new foreign missionaries for Samoa may be suspended before the natives have advanced sufficiently in knowledge and character to wisely manage their churches and religious enterprises. It is to be hoped that warning will be taken from the mistake made by the American Board in Hawaii.

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In recent years the attention of the whole world has been drawn to Samoa because of the unhappy struggles of its people and foreign nations respecting its sovereignty. To understand these struggles it is necessary to glance at a long history of dissensions of the natives and encroachments on their rights by foreigners. From time immemorial there have been in Samoa intertribal disputes and wars in which it has been no difficult matter for foreigners to intervene for their own emolument. Thus a firm presided over by John Cæsar Godeffroy, of Germany, artfully and by fraud obtained twenty-five thousand acres of the finest alluvial land of Samoa. Back of Apia they put ten thousand acres of this land into use, inclosed them partly with hedges of limes and other trees, intersected them with avenues of palms, and cultivated them with cotton, cacao, coffee, cocoanuts, pineapples and other fruits. In process of time Godeffroy went into bankruptcy, owing $5,000,000, and this Samoan estate passed into other hands, and was placed under the management of one Theodor Weber (Misi Ueba). Another firm, called "The Polynesian Land Company," obtained 300,000 acres on four islands. The result of this land-grabbing was that the poor natives were to a great extent dispossessed from their ancestral estates and from their means of a livelihood.

To put an end to incessant disputes of the natives with each other and with the foreign traders the Samoan chiefs, in 1875, with the aid of Col. A. B. Steinberger, who had been sent by President Grant to secure a naval coaling station in Samoa, formed a written constitution

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PRINCE MATAAFA, SAMOAN ISLANDS.

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of government and a code of laws; and in 1879, with the aid of Sir A. H. Gordan and the German consul, established the "Municipality of Apia," the Americans in Samoa objecting. This municipality was an arrangement that Apia, the emporium of Samoa, should be governed by a Board consisting of the consuls and persons nominated, one apiece, by them. At about the same time a convention of commissioners of England, Germany and the United States was held at Washington, and an agreement partly made by these nations to mutually respect each other's rights in Samoa.

All would now have gone well with Samoa if there had not been a deeply laid plot of the German government in conjunction with the German residents at Apia to obtain possession of these islands. An opportunity for carrying out this scheme was afforded by the disagreement of the natives in the appointment of their king. According to Samoan custom, the electors of the king were the "Taimura," a senate of seven chiefs chosen every two years by the other chiefs and representing the different districts, and the suffrages were given in the form of names or titles. A chief by the name of Laupepa (sheet of paper), a man of excellent character, who had been educated for the Christian ministry, received three names, Malietoa, Natoaitele, and Tamasoalii; another chief, Tamasese, obtained the title Tuiana; and another, Mataafa, the title Tuiata. Laupepa was therefore declared king, and Tamasese and Mataafa vice-kings.

The German firm now under the lead of Mr. Weber

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made a stand against Laupepa and in favor of Tamasese, and trumped up demands against Laupepa for $1,000 on account of alleged disrespect of natives to the German nation, and of $12,000 for cocoanuts stolen by famishing natives from the German plantations. The German consul combined with Mr. Weber in making these demands and expelled Laupepa from his residence in Apia. Five German war vessels were brought to enforce the demands, and they hoisted the flag of Tamasese and declared him king.

Laupepa, being of peacable disposition, readily complied with advice given by the American and British consuls to avoid war, and trusted promises made by them to restore his rights. At length from a hiding-place in the forest he sent a message to the consuls, reminding them of their promises, and calling upon them to redeem them and to cause the lives and liberties of his people to be respected. Finally, to prevent bloodshed, he delivered himself to the German war-vessels, and with touching farewells to his people was conveyed away, first to Australia, then to Cape Town, then to Germany, and finally to Jaluit, a low lagoon island of the Marshall group, and there put on shore and kept on coarse fare of beef, tea, and biscuit. After his deportation the chief Mataafa gathered six hundred troops in the forest and fought several desperate battles against Tamesese, who was in a fort under the protection of the Germans. German marines were now sent to enforce a disarmament of Mataafa. A combat ensued, and twenty Germans were killed and thirty wounded. The Ger-

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mans now declared war against Samoa, placed Apia under martial law, suppressed the English newspaper, imprisoned several English and American residents, and bombarded some villages.

This high-handed course of Germany excited intense indignation in the Samoa Islands and also in England and the United States. The American consul at Apia, Harold Marsh Sewall, and the trader, Moors, sent forcible despatches about the state of affairs to Washington, and finally went thither themselves to give fuller information. The result was that the government at Washington telegraphed to Minister Pendleton to notify the German minister of Foreign Affairs "that the United States expected that nothing would be done to impair their rights under their existing treaty with Samoa." Thereupon Count Bismarck telegraphed to the German consul at Apia that "annexation was impracticable, on account of the diplomatic agreement with England and the United States."

These contentions about Samoa were now hurried to a settlement by a hurricane that wrecked all but one of seven war-ships of Germany, the United States and England that were congregated at Apia to stand guard over the interests of their respective countries. Of these ships three were American, the Nipsic, the Vandalia, and the Trenton; three German, the Adler, the Eber, and the Olga; one British, the Calliope; and there were also in the Apia harbor six merchantmen and nine smaller craft. It was considered unsafe for more than four ships to be anchored in this harbor at one time; and for this

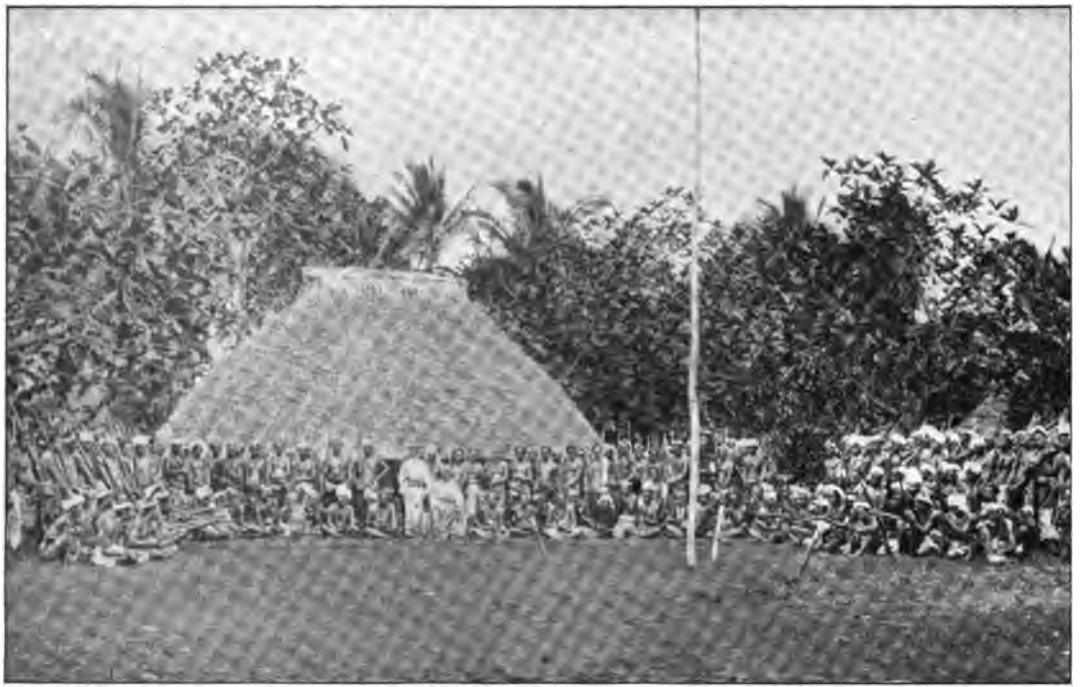
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reason two of the war-ships, the Trenton and Vandalia, had taken their position just outside of the reef.

The extreme peril of remaining in this harbor when a northerly storm was blowing into it was well known; and it was the custom of sea-faring men, at the first indications of such a storm, to put to sea and seek shelter in the lee of the islands. A captain of a smaller vessel once, when unable to get away at such a time, scuttled and sank his vessel in shoal water as the only method of saving her, and after the hurricane raised her again. During the previous month a storm had blown from the north and the Eber had barely been rescued by a hawser from the Olga, and the ship Constitution and a small vessel, the Tamesese, had been wrecked. But now these war-ships, like angry bull dogs, were oblivious to every thing but their quarrels with each other, and remained at Apia notwithstanding sure indications of a coming tempest.

The first sign of the storm was the falling of the barometer to 29° 11′ at 2 P. M., on March 15, 1889. At night-fall on this day the heavens to the north grew black, and heavy rain began to fall. At midnight a cyclone was blowing and mountain waves were rushing into the small harbor and, like vast behemoths, springing upon the ships and almost wrenching them from their moorings. The ships steamed with the utmost power of their machinery to the aid of their anchor-cables, but steadily drifted towards the reefs. Before morning the Eber struck twice on the reef and then sank, stern foremost, carrying down all of her eighty

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MATAAFA AND HIS BODY-GUARD.

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men but four, who were rescued by the very natives with whom they had been at war. At seven A. M. the Nipsic fortunately drove upon the sand beach, losing only a few of her men. At eight A. M. the Adler drifted near the reef; but the captain, when she was about to strike, watched for the coming of a mountain wave, suddenly slipped his cables, and his ship was lifted high on the reef and laid over on her beam ends, with a loss of twenty of her men. The remainder of her crew clung many hours to her wreck, till they were heroically rescued by the Samoans. At nine A. M. the Trenton and the Calliope were about coming into collision with each other when the captain of the latter, as the only means of safety, slipped his cables, put on all possible steam and slowly worked to sea. The Americans near by on the doomed ship Trenton gallantly cheered as this ship almost imperceptibly worked her way against the tornado. The Trenton now, with fires gone out, her rudder and propeller gone and all her anchor-cables but one broken, was drifting on to the reef when her captain set storm sails, slipped his cable, and endeavored to drive her on the beach. Just before this the Vandalia had struck the reef and sunk, and most of her crew had climbed to her masts, and now the Trenton, "as unmanageable as a wild mustang," drove against these masts and shook off many of the men, while some of them clambered on her decks. Forty-three men were drowned in this way and by the sinking of the Vandalia. But the Trenton continued on her course, and finally settled in shoal water, with a loss of only one of her 450

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men. The Olga now loosed from her moorings, and with all steam on safely reached the sand beach. All the merchantmen and smaller craft in the harbor were wrecked. It was afterwards ascertained that this hurricane extended more than 1,200 miles, and destroyed three ships in the Hervey Islands.

The news of this hurricane made a profound impression all over the world; and Germany, England and the United States, awe-struck, as if a higher Power had intervened against their rapacity for the islands of the poor Samoans, hastened to settle their disputes by an international conference at Berlin. The result of the conference was that Germany brought Malietoa back to Samoa, and he was reinstated as king. The contending nations agreed to respect the autonomy of Samoa, and provided for the appointment of a Land Commission to settle land claims, and of a Supreme Judge to be elected by the treaty powers or, in case they should fail to agree, by the king of Norway and Sweden. This judge should adjudicate questions arising between the treaty nations or between the natives and foreigners. It was also arranged that the government of Samoa should be carried on by a senate, called Taimura, consisting of the king, vice-king, and the chiefs of the different tribes, and by a house of representatives, called the Faipule, elected by the people. A Swedish jurist, O. K. W. von Cedercrantz, was appointed Chief Justice, at a salary of $6,000 per annum, a German, Baron Von Pilsach, President of the Municipal Council, at a salary of $5,000, and a Commission sent out to settle land-claims at an aggre-

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Adler.



Trenton. **Vandalia.** **Olga.**

THE WRECKED SHIPS.

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gate annual expense of $15,000, while King Malietoa had a nominal salary of only $1,000, which he was unable to wholly collect. Part of the customs receipts of Apia were assigned for payment of the salary of the President. A capitation tax of one dollar per annum was imposed on each man, woman and child in Samoa to raise money to pay the other salaries and to defray the expenses of bridge-building, road-repairing, and all other public works.

The Samoans led such free and easy lives, "plucking their food from trees, sheltering themselves with banana-leaf thatch, and clothing themselves with bark cloth," that they did not see the necessity of taxes, nor were able to give more for their payment than "small contributions of taro, pigs, cocoanuts and chickens," and soon revolted against the tripartite government. When Malietoa was reinstated his old companion, Mataafa, met him in a friendly way, and sought to engage his help to throw off this expensive foreign government, but found that the Samoan king could do no more than a child against the great treaty powers. He then withdrew from him and became decidedly hostile, encamping with his warriors at Malie, two miles from Apia. Finally, on the seventh and eighth of July, 1893, he attacked the government troops and was repulsed. Three ships of the joint protectorate then steamed to the place of conflict and with threats of bombardment compelled him and his chiefs to deliver themselves up to them, and in a few days he and ten of his chiefs were deported to the Marshall Islands, twenty-four of his followers were sen-

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tenced to three years of penal labor, and eighty-seven fined.

This banishment and punishment of the revolting chiefs did not stop the rebellion, and consequently the high officials, Cedercrantz and Pilsach, seeing that they could accomplish no good, but rather were exciting the natives to war by imposing the burden of their own support upon them, resigned, and H. C. Ide, of Vermont, U. S. A., was sent out as Chief Justice, and Mr. Schmidt, a German resident of Samoa, made President. Judge Ide began his career in Samoa by inviting seventeen of the chiefs to a friendly conference, and imprisoning them, and putting them to work with convicts on the road, because they refused to pay the capitation taxes. The natives were enraged at this ignominious treatment of their chiefs, which they claimed was a violation of an agreement for safe conduct, and they flew to arms. They expressed a desire that Malietoa should continue to be their king, but opposition to the burdensome foreign government, and with nightly prayers and psalm-singing marched against the forces of the king. They fought a fierce and indecisive battle, and by the last accounts were still making war.

Thus the tripartite protectorate of Samoa, which was not designed so much to protect the Samoans or promote their welfare as to protect the respective interests of the great contracting nations from each other's rapacity, has been imposed for pecuniary support on the poor Samoans, and has only maddened them to deplorable war against their king. The greatest boon the Samoans

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THE WRECKAGE AT APIA, SAMOAN ISLANDS.

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could receive would be to be delivered from these protectors and permitted to govern themselves.

As may be supposed, the turmoils in Samoa have had a sad influence on the churches and powerfully operated to reduce the people to their former barbarism. Yet it is a remarkable fact that only one pupil of the Malua Institute has relinquished his studies to engage in these wars, and that the various Home and Foreign Mission enterprises of the churches have continued through all the dissensions. The patience of the Samoans in enduring the long series of outrages which they suffered before resorting to war, their comparatively humane method of conducting the war, and their magnanimity in rescuing the shipwrecked Germans, are certainly very creditable to a people just emerging from paganism and rudely trampled upon by wealthy and intelligent races.

The whole population of the Samoa Islands may now be styled as nominally Christian. On the largest islands there are probably not fifty families that fail to observe family worship; and the genuineness of their piety is shown by their benevolence and missionary enterprise. In 1890, besides supporting the gospel at home they sent $9,000 as a thank-offering to the London Missionary Society for foreign mission work. But many years of religious culture and development of the educational institutions, now organized, are needed to establish the churches on stable foundations and best promote their mission enterprises for the neighboring islands.

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CHAPTER XI.

MICRONESIA.

MICRONESIA, as its name imports, consists of numerous little islands, which are situated in the far western part of the Pacific, and classified as the Gilbert, Marshall, Caroline and Ladrone groups. Voyaging southwest 2,500 miles from Hawaii we come to the eastern group of this Archipelago, the Gilbert Islands; so named after Capt. Gilbert, who went thither in 1788, and whose fellow-voyager, Capt. Marshall, at the same time gave the name Marshall Islands to the group near by on the north. The Gilbert Islands lie on both sides of the equator, between 3° north and 3° south. Their appearance to one approaching them is of plumes of cocoanuts apparently growing out of the ocean; on going nearer a white sand beach is to be seen and brown huts nestling in shrubbery, and beyond through the trees glimpses may be caught of still waters of lagoons; for these islands are low coral atolls. They consist of strips of reef, varying from a few yards to twenty miles in length, and from a few feet to half a mile in breadth, covered with sand and encircling lagoons, appearing with their bright vegetation "like green beads" on the blue expanse of the ocean. The atoll Apaiang has islets averaging a quarter of a mile broad, the largest of which is twenty-three miles long; and this atoll encloses a lagoon eigh-

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teen miles long, six miles wide, and a hundred feet deep. The islets of Apemama stretch along in a semicircular form twenty-five miles, and average half a mile in breadth. Those of Tapiteuea extend thirty-three miles, and cover an area of six square miles. The largest, most fertile, and most populous atoll of this group is Butaritari at the north. The other atolls, to the south, have little fertility of soil, and only twelve species of plants, of which only the cocoanut and the pandanus yield food for the inhabitants.

These atolls are the "tiny deserts of the Pacific;" for they are situated in the region of the least rains, in the "doldrums," where calms and variable winds prevail, and they have so little elevation above the ocean, generally only about five feet, that they do not catch the rain-clouds that pass over them. Though the cocoanut-tree can grow even where its roots are washed by the briny waters of the ocean, it does not thrive well where there is little rain, here yielding only six or eight nuts to a tree, and these only two or three inches in diameter; while where much rain falls it yields from 200 to 300 nuts, and these of the largest size.

But the poorest cocoanut-trees yield considerable food by the flow of sap from their flower-stalks. The islanders here do not live so much on the nuts as on this sap. Before the nuts form they cut off the flower-stalks, and with large shells as containers catch the sap that drips from the pruned stems, emptying the shells twice a day. When this sap is kept several days it becomes an intoxicating drink, but when fresh it is healthful and nutri-

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tious. One cocoanut-tree will feed a man; and a grove of cocoanut-trees is as valuable to a family of natives as a herd of milch cows to a Bedouin tribe in Arabia.

The poor provision afforded by these trees is supplemented by the kind ocean, which pours over the reefs and into the lagoons profuse supplies of fish, and with these most beautiful decorations of shells, corals, and marine vegetation. The value of these lagoons has been much appreciated by the Hawaiian missionaries, who have compared them with the small fish-ponds constructed with great labor in their islands. Here by the work of nature better fish-ponds have been made. The Sea of Galilee did not yield more fish, nor would a thousand acres of tropical forest yield more food, than these natural fish-ponds.

Yet seasons of famine sometimes prevail in these islands, when long-continued storms prevent fishing, or war causes destruction of trees. Mr. E. Bailey, the delegate of the Hawaiian Board, reported that during his visit to these islands several natives died of starvation. The American missionaries who have resided here have not been able to keep in good health while living on the poor fare of the natives, just as the trees of their country will not thrive in the hot sands and briny waters of these islands; and these missionaries have been obliged to import nearly all their food, as well as their other supplies, as though they were living on board of ships.

Northwest of this group, like an extension of it, is the Marshall group, consisting of two nearly parallel chains of atolls, from 100 to 300 miles apart, the eastern

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known as the Ratak, the western as the Ralik, Islands. In each of these chains of islands are about sixteen atolls, measuring from two to fifty miles in circumference. One of these atolls, Ebon (A-bone), is a ring-reef of twenty-five miles' circumference, broken into eighteen islets, the largest six miles long and half a mile wide. The greatest and most populous atoll is Arno, the most important Jaluij, which, on account of its excellent anchorage for ships, has been made the commercial emporium of the group. This island has been called the "Naturalist's Paradise;" for here on a reef-floor 200 feet broad and many miles in length, covered with only a few inches' depth of water, one may gather the choicest of shells, the "Orange Cowries," worth $50 a pair, the most beautiful of corals, and innumerable other rare curiosities.

In the Marshall group there is more rain than in the Gilbert Islands, and therefore more various and abundant vegetation. Here the trunks of the trees are partly covered with bright green moss and ferns, and here breadfruit and jackfruit trees are found. In Mille some of the breadfruit trees measure twelve feet in diameter four feet above the ground, and are eighty feet in height. A few of these trees would yield more food than many acres of wheat and corn.

In the centre of these islands, as also in the Mortlock group, there are depressions in which fresh water is found; and here taro, arrow-root, and in some places bananas, are cultivated, also a caladium, the *apè* of Hawaii, which has leaves measuring five feet by three, and rising on their stems twelve feet high.

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Voyaging on westward from the Marshall group we come to the Caroline Islands, so named by the Spanish Admiral Lazeano, in 1686, in honor of the royal consort of Charles II.; and first we arrive at Kusaie, an island of volcanic formation, 2,200 feet in height, covered from its beach to the summits of its mountains with dense vegetation. On this island rain is so abundant that everywhere there is a splendid jungle of palms, tree-ferns and giant forest trees, and the trunks of the trees are covered with moss and wreathed with climbing ferns and blooming vines. The vegetation does not stop at the shore, but reaches out in the shoal waters of the bays in the form of great mangrove-trees, which grow only in salt water. To those coming from the low coral atolls the beauty of this island and of Ponape is very striking. For this reason these islands have been called "The Gems of the Pacific." Kusaie has fringing reefs that are scarcely anywhere separated from the shore.

West of Kusaie are two islands of coral formation, Pingelap and Mokil, which rise twenty feet in height above the ocean, and resemble the Marshall Islands in their vegetation; and a little further west is Ponape, an island, like Kusaie, of volcanic formation, and having mountains 2,858 feet in height. This island has barrier reefs separated from the land by from two to eight miles of water. In the waters thus enclosed the largest ships might sail entirely around it. There are also twelve small islands, the "miniatures of Ponape," in these enclosed waters, and fifteen islets, many of them of coral formation, in the barrier reef. This reef mea-

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sures eighty miles in circumference and the main island sixty miles. On the west of Ponape is the small island, Pakin, having forty inhabitants, and on the southwest the small Ant Islands. Ponape has a fine harbor on the east, called Owa, which is completely land-locked; near by is the Metalanim Harbor, which has within it a remarkable peak of prismatic basaltic rocks, called Sugar-loaf; and on the northwest is the Kenan Harbor, which is faced by a great precipice of basaltic rocks: and on the south the Kiti Harbor, at the mouth of the Ran-Kiti River.

The flora of Ponape is as rich as that of Kusaie. Here is found the ivory palm, which has a fruit resembling ivory, and rises with a trunk twelve inches thick to a height of eighty feet. Mr. E. Bailey says, "Its crown of immense graceful fronds would be the despair of any green-house in the world. I have seen many graceful palms, but none comparable to this." Here are also banyan trees, which are said to begin their growth from seeds lodged by birds high up on trees, and which spread over extensive regions, sending down innumerable aerial roots. Mr. Bailey saw one of these trees beginning its growth from the lofty top of a breadfruit tree, which it doubtless in a few years destroyed. Another remarkable tree is the durion, which has been imported from Yap, and grows to the height of seventy feet, and is loaded with pear-shaped fruit nine inches in length and five in thickness, most offensive in odor and most delicious in taste. The English scientist, Mr. Wallace, has called it "The King of Fruits," and has

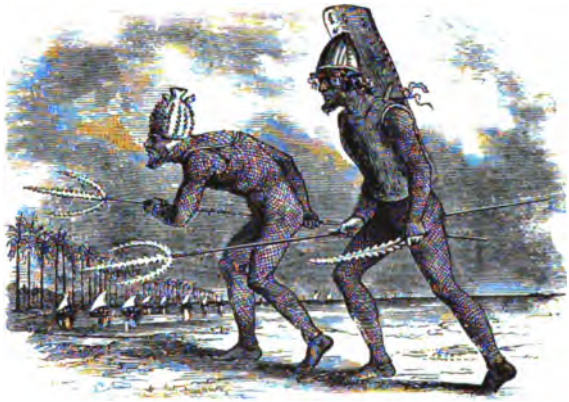
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remarked that it is worth a journey across the ocean to taste it.

As might be supposed, the scenery of Ponape is very delightful. Rev. E. Doane has said of his home on this island, "It is built in a wonderfully beautiful spot, where from all sides I have views of almost enchanting loveliness—of mountains and valleys, the lagoon with its wonderful colors in the water, the long line of snowy, rolling, roaring breakers, and beyond that the great blue ocean always beautiful." One of the missionary delegates from Hawaii has written, "A visit to this island is like wandering in fairy land. The verdure is excessive. We cannot get through the bush except along paths. The people carry knives to cut their way. Breadfruit, oranges, taro, bananas, pine-apples, papaias, arrow-root, and sago-palms abound, also cheremoias, guavas, mangos, and other tropical fruits."

In this same Caroline group, 300 miles southwest from Ponape, are the Mortlock Islands, named after Capt. Mortlock, of the ship Young William, who discovered them in 1793. The Mortlocks consist of three atolls: Satoan, which has sixty islets around its lagoon, Etol, which has many islets, and Lukunor. Mr. Bailey remarks of these islands that their soil is the most fertile that he saw in Micronesia, and their inhabitants the richest; but they are so low that they have sadly suffered from overflows of the ocean. In 1874 a hurricane drove great waves over the Lukunor Island and destroyed the breadfruit trees, and many of the natives died of starvation.

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HEATHEN MICRONESIANS.



PONAPE MISSIONARIES.

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Two hundred miles northwest of the Mortlocks is Ruk (Hogolu) which has a lagoon 100 by forty miles in extent, surrounded by ten large islands, some of them 300 feet in height, all very fertile and abounding in fruit and vegetables. The population of Ruk alone is 12,000. Further on northwest are numerous atolls and two more high islands; for, as has been beautifully remarked, this whole region "is studded with ocean gems, as if to mirror the starry sky above."

The climate of all Micronesia is probably the mildest in the world; too mild to be wholly enjoyable. Living here is like living near a furnace; for here are brewed the hot airs and vapors that are swept by westerly winds to the northwest coast of America, and which there moderate the cold and yield copious rains. The heat here is not excessive, but is too unvarying for comfort, hardly changing more than twelve degrees in a year, ranging from 75° to 87° Fahrenheit; a climate like that to which the fabled Lotus-eaters went, where

> "It seemed always afternoon;
> All round the coast the languid air did swoon,
> Breathing like one that had a weary dream."

During the months from October to May the north-east Trade Winds oscillate south, and blow over the northern part of this Archipelago; and during the rest of the year the westerly winds prevail, with occasional heavy gales, and bring much rain to the high islands but little to the coral islands, that reach up no mountains to seize the treasures of the clouds.

It would seem that islands like these, in the full sweep

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of the ocean winds and currents, would be very healthy places of residence; but, strange to say, malaria prevails in some of them. It is developed on the high islands from the decaying vegetation in the swamps under the mangrove trees, and on some of the low islands because perhaps in some places the tides do not flow in and out the lagoons with sufficient force to keep them pure. Many American missionaries have here fallen victims to malaria as well as to the enervating climate; about as many as in other groups have been killed by the savages.

The population of Micronesia has been estimated at 80,000; consisting of 25,000 in the Gilbert group, 15,000 in the Marshall group, 5,000 in Ponape and its adjacent islands, 4,000 in the Mortlock Islands, 12,000 in Ruk, and 19,000 in the islands further west. Probably the population has greatly diminished since this estimate was made; as that of Kusaie was estimated at 1,500 forty years ago and now is only 400. It is remarkable that in the most barren islands, the Gilberts, the population is the densest, there being in Butaritari 6,000 inhabitants to an area of six square miles, 1,000 to a square mile, and in the other islands of this group about the same proportion.

The Micronesians are a mixed race, derived from Polynesians, Papuans, and Mongolians. In the Gilbert and Marshall Islands the Polynesian element predominates; in the Caroline Islands "occasionally the oblique Mongolian eye is noticed," and features of real beauty are sometimes seen. The languages of the natives are distinct in different groups, and yet sufficiently similar to

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indicate a common origin. In the eastern part of the Archipelago the syllables of the words are generally open, in the western closed syllables abound.

Few people in the world give appearance of greater poverty and degradation than these isolated races; especially is this true of the Gilbert Islanders. In their perpetually warm climate they need little clothing, and wear little. The Gilbert men formerly wore none, and the women wore only a fringed skirt ten or twelve inches in breadth. Says Mr. E. Bailey, "They considered clothing a badge of shame, and were as unconscious of their nakedness as cattle." In the other Micronesian islands the men wore skirts twenty-five or thirty inches broad, and the women two mats, each a yard square, belted at the waist.

The Gilbert Islanders dressed their hair to stand straight out at great length in every direction, "a fashion by which they had some protection from the sun." The Marshall Islanders tied their hair in knots on the tops of their heads, and ornamented it with feathers and flowers. The Mortlock men wore their hair in rolls on the back of their necks, and the women let it fall in ringlets on each side of the face; making their appearance "decidedly comely." In most of these islands a curious custom prevails of slitting the lobe of the ear and stretching it so as to make an aperture eight inches long, in which a cylinder of leaf or tortoise shell is placed. In this cylinder ornaments and valuables are carried, sometimes two or three pounds' weight to each ear.

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The Micronesians have not clung to their little islands, like echinoderms to reefs and limpets to rocks, but have been ever voyaging to and fro on their lagoons and far out on the ocean. Where large trees abound they have easily made "dug-outs," and by binding wide boards together considerable-sized canoes; but in the Gilbert Islands, where the only trees are the cocoanut and pandanus, their only resource has been to sew together with sinnet small strips of cocoanut wood and thus make canoes; and yet in the frail canoes thus constructed they fearlessly venture over the greatest waves of the ocean, as the Tartars ride the wildest steeds of the desert.

The Marshall Islanders boldly go 300 and even 500 miles to other groups, guiding themselves by the stars. Capt. Gillett of the Morning Star once found a company of these natives in a canoe beating their way home 300 miles against a head wind, and gave them a compass, and taught them how to direct their course by it; but one of them pointed to an old man with a great shaggy head of hair, and said, "His head all same compass."

The religion of the Micronesians, if it may be called a religion, is spiritism. They have no idols, no temples, and no priests. They do obeisance to certain trees, rocks, or slabs of coral, into which they suppose spirits have entered; and they are very particular in the care of the bodies of their deceased friends, whose spirits they would conciliate. With this view the Gilbert Islanders formerly kept the dead bodies of their people,

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MARSHALL ISLAND WARRIOR.



GILBERT ISLAND BELLE.

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anointed with oil and covered with mats, many weeks, and sometimes over a year, and after they were decayed away carried their skulls as charms, a custom that illustrates the uncleanness and revolting horrors of nearly all pagan religions.

This religion, like all pagan superstitions, exerted no restraint on immorality, but rather fostered it. The Micronesians lived continually in strife, carried weapons at all times, and most of them were covered with scars of wounds received in battle. Hardly an adult Micronesian is living who has not seen some of his relatives killed in savage combats.

An illustration of the brutal character developed under their superstitions was afforded by the late king of Butaritari, Nakaiea, who "was famous for having hanged one of his wives and shot three Hawaiian sailors. He was jealous of this wife; and on one occasion, as he was playing with her on a schooner, he made a noose with a rope and proposed to her to put her head into it. She complied, thinking he was joking; but he immediately made his men hoist her up and kept her swinging till she was dead. He afterwards had twenty wives, whom he kept like prisoners in jail. When the king of Hawaii remonstrated with him for killing Hawaiians, he sent word he would fight him in single combat. He weighed 200 pounds, was a great drunkard, and passionately fond of heathen dances."

At first view so degraded a people as this would seem fit only for destruction, like reptiles or ravenous beasts, or like the Canaanites of old. But deep as is

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the ocean surrounding their reefs and high as the heavens above them, so deep and high, and more glorious, is the Divine Mercy that would save so wretched a race; and the hearts of Christian people were moved to seek to save and reform them.

The first suggestion of the mission enterprise to this people was made by Rev. John D. Paris and Rev. C. B. Andrews, of the Hawaiian Mission, who in 1850 visited the United States and persuaded the American Board to send Hawaiian missionaries to them, in order to awake the Hawaiian churches to new activity. Adopting this plan the American Board sent Rev. Luther H. Gulick, M. D., son of the missionary Rev. P. J. Gulick, of Hawaii, Rev. Benjamin Snow, and Rev. Albert A. Sturgis, to labor in Micronesia in conjunction with Hawaiian missionaries. On their arrival at Honolulu two Hawaiian ministers, Rev. Messrs. Opunui and Kaaikaia, with their wives, were appointed to accompany them. A meeting was then held by the Hawaiian Board, formally organizing the Mission to Micronesia by appropriate exercises of a consecrating prayer, charges to the missionaries, addresses of fellowship, and a discourse by Rev. L. H. Gulick. The children of the missionaries in Hawaii then organized themselves into a society, and undertook to support Rev. L. H. Gulick. The Hawaiian king Kauikeaouli, Kamehameha III., placed in the hands of these missionaries a letter greeting all the chiefs of the islands in the great ocean to the westward of Hawaii, telling of the errand of the missionaries going to them, commending the missionaries to their

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care and friendship, exhorting them to listen to their instructions, testifying of the enlightenment, peace and prosperity resulting in Hawaii from the influence of the Bible, and advising them to renounce their idols and acknowledge, worship and love Jehovah.

On the 15th of July, 1852, these missionaries with their wives, and Rev. E. W. Clark as an accompanying delegate from Hawaii, embarked on the chartered schooner Caroline, Capt. H. Holdsworth, for Micronesia. After visiting two of the Gilbert Islands they arrived at Kusaie on the 21st of August, and were piloted into the harbor by a Mr. Kirkland, one of the three foreigners residing on the island. They found the king dressed in a faded flannel shirt, while his wife wore a cotton gown; and they observed that the natives treated him with great respect, crouching on their knees as they approached him. The foreigners called him "Good King George," and had reason to thus name him; for he ruled his people well, and forbade the manufacture of intoxicating toddy from cocoanuts. Kamehameha's letter was interpreted to him, presents were given to him (red shirts, turkey red, and scissors), and it was explained to him that the missionaries came, not to rule, but to command all to "fear God and honor the king." He was pleased with this explanation, and consented to the residence of Mr. Snow among his people, and said, "I will be a father to him." After conveying the other missionaries to Ponape, the Caroline, on her return voyage, brought Mr. Snow and his wife to this island and they were welcomed by the king.

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The mission work on Kusaie was successful from the very beginning. The king faithfully assisted Mr. Snow and the other missionaries who subsequently came to aid him, built a house for worship, and finally himself united with the church. A Girls' Seminary and a Training School have been many years successfully conducted on this island; and pupils from the Gilbert and Marshall Islands have been educated here for missionary work.

The Caroline arrived at Ponape on the 6th of September, and entered the Metalanim harbor. There were 100 foreigners at that time residing on this island, who on account of their dissolute character might well have been called, according to the Chinese style, "Foreign Devils." It was a fortunate thing that the natives soon distinguished the missionaries from them, as the Chinese also have learned to do, calling them "Jesus men." Twelve of the foreigners came on board the Caroline and begged for tobacco, and were much disappointed that they could not obtain it. The missionaries were welcomed by the chiefs of the five tribes on the island, and settled in two districts.

Two months afterwards the foreigners became decidedly hostile to the missionaries. They were infuriated because the missionaries exposed a plot of theirs to get possession of the Metalanim Harbor by a fraudulent contract with the chiefs. Their opposition was strengthened by the dissolute crews of trading vessels and whale ships, twenty of which came to the island in six months; this opposition became serious when the small-pox was introduced, and the foreigners informed the natives that

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it was caused by the missionaries. On the 19th of February, 1854, the ship Delta, Capt. Wicks, arrived with two men sick of this disease, contracted at Honolulu. The captain put them ashore on the Paniau Island, a little island near Ponape, in order to care for them there in seclusion; but the Ponape natives stole their blankets and thus propagated the disease. Dr. Gulick had obtained vaccine matter from Hawaii, but it proved worthless; he therefore attempted inoculation, and was generally successful in saving the lives of the natives on whom he operated. About this time the house occupied by Mr. Sturgis burned down, and he was obliged with his wife to camp in the woods. War also broke out between the different tribes, and raged for many months. Dr. Gulick has remarked that it would be impossible for any one to realize "the gloom that was over them during those awful months of sickness and death, of the panic of the natives and of war between the tribes."

After eight years of persevering labor the missionaries on this island were cheered by the conversion of three natives; and soon eight more made Christian profession. A church was then built measuring forty by sixty feet; and a bell for it was received from friends in Illinois. Soon afterwards the chief, Nanakin, and fourteen others joined the church. In 1867 meetings were held in twelve places, there were 1,000 readers, three churches, 100 church members, and congregations at religious services sometimes increased to the number of 600. "The missionaries had held steadily on till the day broke."

In 1857 mission work was begun in the Gilbert and

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Marshall groups; in the former by Rev. H. Bingham, son of the pioneer missionary of that name in Hawaii. The first station in this group was made at Apaiang, than which hardly a more desolate island with a more unattractive people could be found in the world. To come into the small area of this island, with its contracted horizon, its unchanging climate, with no sounds but the unceasing roar and gurgle of the waves, the soughing of the winds through the cocoa plumes, and the yells of the savages, with no fellowship with congenial spirits and no tidings from home oftener than from six to twenty-four months, would seem like going into solitary confinement. But it was even worse—like dwelling in a mad-house with its different wards at war with each other; for the people of the neighboring islands occasionally attacked each other, and Mr. Bingham and his wife were once in a situation like that described of Robinson Crusoe when savages invaded his island. A fleet of canoes from the island of Tarawa, six miles distant, came to the very village where Mr. Bingham dwelt and near by fought a desperate battle. The king of Apaiang was killed; but the Tarawans were finally defeated, and driven away, leaving many of their number dead. After this battle Mr. Bingham rescued a Tarawan boy, who many years afterwards became a very serviceable helper in translating the Bible. Besides the perils and privations experienced on this island was the discouraging indifference of the natives to the work of the missionary. They would do nothing except for pay, and demanded tobacco and fire-arms as their only pay. It was remarked that a native

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would kill a man for a plug of tobacco. It seemed about as difficult to gather them into churches and schools as to tame the sea birds that flew over the island and the roving fish of the lagoons. But in process of time the unremitting labors of the missionaries resulted in the conversion of many natives, and churches were organized on this and the adjacent islands. After seventeen years of residence here Mr. Bingham was obliged by failing health to remove to Honolulu, where he completed the translation of the Bible. Other missionaries then took his place, among whom were many Hawaiians, and nearly all the Gilbert Islanders embraced Christianity.

The occasion of the mission work on the Marshall Islands was the arrival in canoes at Kusaie of one hundred storm-driven natives of Ebon who there landed expecting to be killed, according to the former customs, but were rescued by the missionaries. So interested did Rev. G, Pierson and Rev. E. Doane become in these natives that after their return to their homes they took passage on the Morning Star to labor among them. They were warned by sea-captains that it was dangerous to visit Ebon, as the inhabitants were treacherous and ferocious. Foreigners had committed such outrages on these natives that they had resolved to kill the first white man that should come to their shores; and when the Morning Star with these missionaries drew near they put off to her in a multitude of canoes; and the captain of the vessel became apprehensive that they designed to capture her. He therefore put up boarding-netting and put men fore and aft in readiness for an assault. But Dr.

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Pierson addressed a few Marshall words, which he had previously learned, to a man in a canoe; and then the natives exclaiming, "Docotor, Mijineri," (Doctor, Missionary), and laughing joyously, requested him to land, and welcomed him to their island.

The work of the missionaries was greatly advanced, as in other islands, by the wonder with which the natives regarded the art of reading. An amusing incident illustrated this. One of the missionaries once sent a native with two melons and a letter to his assistant at a distant place. On the journey, the sun being hot, the native ate one of the melons. When he arrived at his destination he handed the other melon with the letter to the teacher. But the latter inquired for another melon. The native expressed surprise that he should have known that two melons were sent. "Why," he said, "I covered the letter with a stone while I was eating the melon. How could the letter have known that I ate it?"

Other missionaries, American and Hawaiian, subsequently went to the Marshall group, and in a few years a wonderful change was wrought in the inhabitants.

In 1871 Mr. Sturgis went by the Morning Star to the island of Pingelap and persuaded the people of that island, who were "living like dogs in kennels," to consent to the coming of missionaries. But when, a few months afterwards, teachers were sent thither the king of that island forbade them to land. It was found that a few weeks previous the pirate, "Bully Hayes," had extorted from the king a written agreement, signed by the king's "marks," that no other traders and no missiona-

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HEATHEN MICRONESIAN WOMAN.



PRINCESS OPATINIA, OF MICRONESIA.

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ries should be allowed to dwell in his island for ten years. But about this time six natives of this island were carried by a trader to Kusaie and there set adrift. They were kindly treated and instructed by the missionaries. Two of them were converted and returned as teachers to their island. A pagan sorcerer of their island now endeavored to kill them by incantations, but in the performance fell in convulsions, and only at last recovered when the teachers came and prayed over him. The natives then exclaimed that the new religion had triumphed. Other teachers were then sent thither and were welcomed by the people. In 1885 Dr. C. H. Wetmore, of Hawaii, visited this island, and found a house of worship that would seat 1,000 people and a church organized with 250 members, and remarked that "the change wrought in this people was perfectly marvellous."

The mission enterprise to the Mortlock Islands began by a wonderful self-consecration of a royal princess of Ponape, Opatinia, daughter of one of the kings of Ponape and heir to the throne. She relinquished her opportunity of becoming queen and offered herself as a missionary to the dark islands to the west, and in 1873, with her husband, Obadiah, and two other teachers, was conveyed on the Morning Star to Lukunor, of the Mortlocks. On arriving at this island the accompanying missionary asked the natives whether they would welcome and provide for these teachers, and they assented. For more than a year the Morning Star could not be again sent thither, and it was feared that these teachers had seriously suffered; but it was found that the natives had

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faithfully fulfilled their agreement, and though an unusual storm had swept great waves over their island and destroyed most of their breadfruit trees, and many of the natives had died of famine, they had generously fed these teachers. When, a year after, the Morning Star again arrived, a multitude of natives gathered at the beach singing songs to welcome her, and the missionary delegate was conducted to an elegant house of worship that had been built, and a large number of the natives were organized into a church.

The natives of the great atoll of Ruk, further west, now hearing of the mission work in the Mortlock Islands, sought for teachers. With this desire a chief of Ruk went forty miles, to Nama, of the Mortlocks, and persuaded a Ponape teacher, Moses, to return with him to his island and instruct his people. This chief built a house of worship for the use of Moses, and in a year, with thirty-six of his people, sought baptism. In 1884 Rev. Robert Logan and his wife and Miss A. Palmer went to the aid of Moses, and settled at a beautiful place on an island of Ruk which they named Anapauo (resting-place). Mr. Logan did energetic work till he died of malarial fever, and then his work was heroically continued by his wife. In 1886 there were 1,000 members of churches in Ruk and the Mortlock Islands.

Notable assistance has been rendered to the Micronesian Mission by the pupils of Sunday-schools in the United States. At the suggestion of Rev. T. Coan, of Hawaii, subscriptions of ten cents a share were solicited from the Sunday-schools for the construction of a vessel,

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to be called the Morning Star, for carrying supplies to Micronesia and for conveying the missionaries to and fro. The first vessel thus built proved inadequate and was sold. Another was then built, and this after several voyages was carried by powerful ocean currents, during a lull of the wind, on the reefs of Kusaie and wrecked. A third Morning Star was then built by the aid of the children; and this also on February 23, 1883, was wrecked in the same way in the same place. The fourth Morning Star was then built, a barkentine of 430 tons with auxiliary steam power, and this vessel has done good service ever since. Recently a small schooner, the Robert Logan, has been built, and a vessel called the Hiram Bingham, with a gasoline engine, for use among the Micronesian Islands. The Sunday-schools have contributed $114,593 for the construction of these vessels.

When at length all Micronesia seemed about to be illuminated by Christian light kindled from island to island, dark clouds rose through the establishment by European nations of foreign sovereignty over this Archipelago. Germany proclaimed a Protectorate over all Micronesia and Spain protested that Micronesia belonged to her by the right of discovery. The dispute was referred to the Pope of Rome, and he assigned the Caroline Islands to Spain and the Marshall Islands to Germany.

In accordance with this decision a Spanish war vessel was sent to Ponape in July, 1886, and the commander, consulting as little the natives as he did the

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crabs that scrambled over the sands and the birds that flew over the island, required the Ponapean chiefs to cede their property and sovereignty to Spain; and under duress, with heavy hearts, they made their "marks" to the document of cession.

In the following year, in the month of March, another Spanish war vessel took thither a governor, six Catholic priests, fifty soldiers, and twenty-five convicts. This governor at once took possession of a piece of land, called Mejiniong, the deeds for which had long been held by Mr. Doane for the American Mission. Mr. Doane remonstrated, offering to give another tract of land, and was arrested, and with no notification of charges against himself was conveyed 2,000 miles, to Manilla. But by the prompt intervention of the United States ship Essex the governor of Manilla was obliged to release him and convey him back to Ponape.

But before the return of Mr. Doane the wrath of the natives burst forth. They had been obliged by the Spaniards to work without pay, constructing a fort on the purloined land. When at length they refused to go to work a company of twenty soldiers fired on them, killing two of them and wounding three more. They then rushed upon the soldiers and killed them to a man. The governor and the rest of the Spaniards now took refuge in the fort, and the natives, feeling as they sometimes did when a whale was stranded in one of their lagoons, gathered in great numbers to storm the fort. Seeing that defence of the fort was impossible the governor and his officers and soldiers at midnight undertook

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to flee over the shallow water to their war-ship, and were attacked by the natives, and all, fifty in number, killed.

Mr. Doane now persuaded the new governor to proclaim pardon to the natives, and the natives, excepting the Metalanim tribe, to give up their arms and submit. The governor then sent four war vessels and 1,200 soldiers to the Metalanim harbor of Owa, and they erected a fort on the mission premises notwithstanding the protest of the lady missionary, Miss Palmer. As serious trouble was inevitable, the missionary ladies, Misses Palmer, Fletcher and Foss, Mrs. Cole, Mrs. Rand, with eleven pupils, took passage to Mokil, and soon after the Spaniards shelled Owa and burned the mission buildings, consisting of three dwelling-houses, a large girls' schoolhouse, and a church. Three battles were then fought; but in the almost impenetrable jungles 110 natives were able to keep at bay 1,200 Spanish soldiers. In these battles the natives lost only six men, and killed 369 Spaniards and captured 100 guns. The Spanish governor then sent messages to the exiled missionaries, requesting them to return, as "their presence was necessary for the maintenance of order." Recently Spain has yielded to the demands of the United States for reparation, and offered to pay for the destruction of the property of the American Mission; but the Spaniards now forbid the missionaries and the Morning Star to come to Ponape, while they admit vessels of every other kind. And so, while the Spaniards have done nothing for the welfare of the Ponapeans during the hundred years since

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they discovered them, they claim authority by the "right of discovery" to expel the American missionaries, who have spent forty years in costly, arduous and perilous labors for the Ponapeans, and have lifted them out of pagan barbarism into a considerable degree of Christian civilization.

In the Marshall Islands the Germans avoided war with the natives, but grievously oppressed them by imposing taxes and obstructing the mission work. The little island of Ebon was required to pay annually $500 as taxes to Germany, and the other islands in like proportion. The missionaries were forbidden to labor in islands where they had not previously been located; and two of them were imprisoned for several weeks for preaching outside of their own fields. Permission was refused them to buy or lease land for sites for schools or churches. The Morning Star was required to take out annually a license, at an expense of $250, for selling Bibles and other books and articles needed by the churches.

The natives of the Gilbert Islands now became alarmed lest one of these Christian nations should extend its kind protection over them also. To escape such a fate, Tebureimoa, king of Butaritari, took passage to San Francisco, arriving there in April, 1892, and offered his island to the United States. Not receiving a reply from President Harrison, but expecting a favorable answer, he returned home, and in preparation for the cession to the United States constructed a wharf 1,000 feet long. But the news of his overtures was secretly sent to Britain, and the British war-ship Royalist, Capt. Da-

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vis, hastened to Butaritari, and there on the 12th of June hoisted the British flag, although the king protested that negotiations for annexation to the United States were pending. The rule of the British in this island has thus far been excellent. They have forbidden the sale of liquors and firearms to the natives, and put a stop to the "black-bird traffic," or slave-trade.

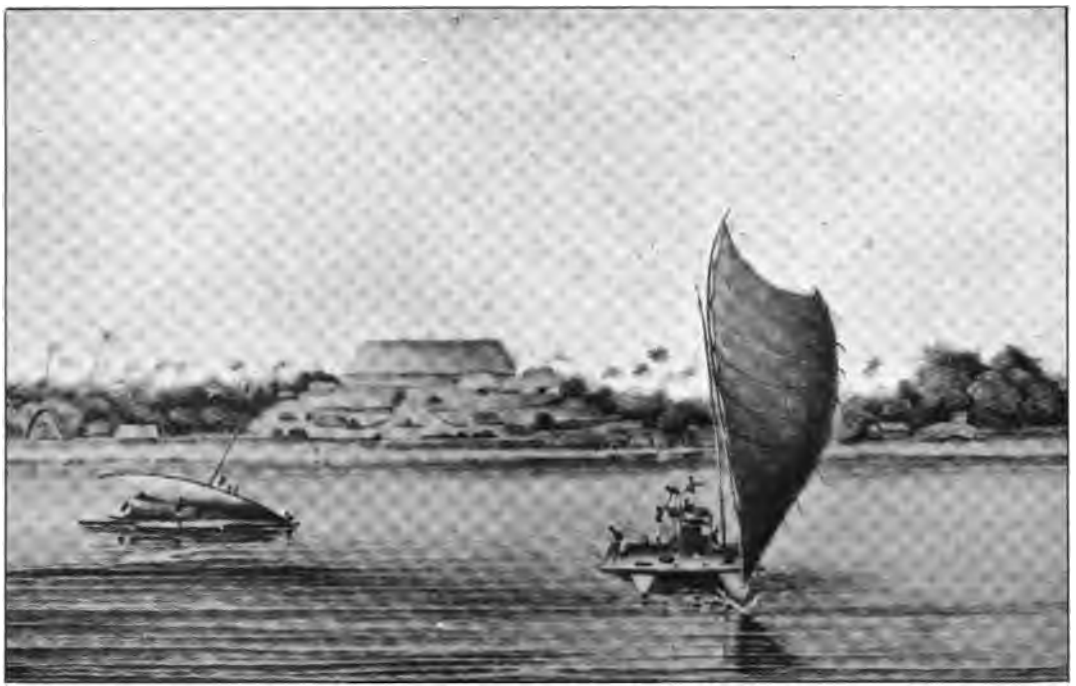
Although the mission work in Micronesia has been seriously retarded by these usurpations of European nations the churches have generally held their own, and in some of the islands made great progress. On Ponape a Christian chief, Mr. Nanapei, has been laboring as a missionary, and reports that the native Christians are continuing steadfast notwithstanding the threats and allurements of the Spaniards, and that their schools and churches are progressing satisfactorily. The mission boarding-school that was expelled by the Spaniards from this island is now successfully established on Mokil. In the Marshall Islands the native missionary, Mr. Lanien, after having been imprisoned six months for preaching at Mejuro, has been released and has again begun to preach, saying that he would rather be executed by the Spaniards than cease from preaching. It may be said that a great work of God has been performed, and is still going on, in these islands. From the inception of this mission to the present time 20,000 natives have been received into the churches. There are now 47 churches in Micronesia, with an enrolled membership of 4,509. There are four training-schools with 114 pupils, three girls' boarding schools with 79 pupils, and common

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schools with 2,422 pupils. The annual contributions for evangelical work amount to $2,000.

As these islands wave their beautiful cocoa plumes in triumph over the briny deep, so their churches now sing glad songs of victory over the foul paganism of yore. Though the native converts do not attain to the high type of piety seen in countries that have enjoyed centuries of Christian culture, they exhibit instances of as genuine goodness as is found in more favored lands—a goodness that doubtless causes rejoicing in heaven. And these sea-swept reefs and tiny deserts of the ocean, that have long been polluted with the lust and cruelty of paganism and the more blamable atrocities of savage white men, are now becoming almost holy ground by the consecrated toil and premature deaths of Christian missionaries, and by the beginnings, in the fiendlike natures of the degraded islanders, of heavenly character and divine life.

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NUKUALOFA, TONGATABU, TONGA ISLANDS.

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CHAPTER XII.

THE TONGA, OR FRIENDLY, ISLANDS.

CONTINUING the narrative of mission work in the Pacific, we now pass from accounts of the operations of the London Missionary Society and American Board to those of the Wesleyan Society in the Tonga and Fiji Islands. It is interesting and most important to note that no less efficient labor was performed, and divine blessing enjoyed, by the agents of the latter society than by those of the former. The peculiar distinctions that separated the denominations represented by these societies were of no practical importance in the missionary enterprise, if anywhere else. In no part of the world has that enterprise achieved nobler triumphs, nor enjoyed more of the divine blessing, than in the Tonga and Fiji groups.

The Tonga Islands are situated between 18° and 23° south latitude, and 174° and 176° west longitude, and consist of three clusters: the Tongatabu islands at the south, the Happai group in the centre, and the Vavau group, the most beautiful of the Tongas, at the north-west. The collective area of these islands is 374 square miles. Only thirty of them are of any considerable size; the rest, 150 in number, are small islets of coral.

In the Vavau group are the volcanic peaks Kao, 5,080 feet high, Tofua, 2,846 feet high, and Late, 1,820

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feet high. The rest of the Tongas are low islands, having a few hills 600 feet in height, but averaging only from 40 to 60 feet above the surface of the ocean. While they lack in attractions of natural scenery they are unsurpassed in the beauty of their vegetation; for their soil, which is composed of ocean sand, vegetable mould, and volcanic debris, is like "garden soil," and so well cultivated as to make them indeed gardens of beauty and fruitfulness.

The underlying rock of the low islands is coral limestone, and also a white crystalline rock which is perhaps a metamorphic from sandstone. In the strata of these rocks stalactitic caves of great beauty have been formed. Into one of these caves, which opens under water in the sea, a young chief once dove, when condemned to die, and here was visited and fed by his lady-love, until together they went in a canoe to another group of islands.

The natives of the Tonga Islands are physically and mentally the finest of the Polynesian race. As has been remarked, De Quatrefages, in a table giving the stature of different races of men, puts the natives of Samoa and Tonga as the largest in the world, giving their average height as 5 feet and 9.92 inches. Their superiority to the other Pacific Islanders may be attributed to the facts that they lived in a better style, that they did not generally contract marriages at a very early age, and that they cared well for their children. But their primitive condition was bad enough. Cannibalism and other inhuman practices prevailed, though to a less extent than in some other islands of the Pacific. When, in 1773, Capt. Cook visited this group he named them the Friendly Islands,

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because of the friendly reception the natives gave him; but he knew little of their true character. From events that transpired among them during the first years after their discovery, from their treacherous murders of chiefs and savage wars, we may infer that the long ages of their previous history had been a fearful period of barbarous strife, revolting crimes and gloomy superstitions.

To this people in their primeval darkness missionaries, in 1797 and subsequent years, brought that light which alone has transformed human nature, and sometimes has raised the vilest of men to angelic character. Our previous consideration of the mission in Tahiti leads us to inquire what became of those members of the first company of missionaries to the Pacific who, in 1797, were conveyed by the ship Duff to these Tonga Islands. We learn that they went to Tongatabu, and landed in a district called Hihifu, and were welcomed by a chief; that soon afterward this chief was murdered by his own brother and the island involved in sanguinary war, and during this war three of the missionaries were killed, and the rest were obliged to hide among the rocks and caverns.

In these days, when a halo of glory surrounds the name of missionary, when in many mission fields the comforts and luxuries of civilization are enjoyed and there are opportunities by steamers and telegraphs for quick communication with friends, it is well to look back to the condition of these pioneers of the mission enterprise when it was new and untried, and regarded by the public with great incredulity; when a voyage of six months separated them from their relatives; when they

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toiled almost hopelessly amid great privations and perils, and sometimes were robbed, half-starved, and obliged to flee for their lives. Their sufferings and privations were not indeed essential, nor to be desired, in this enterprise. It is matter for rejoicing that the sublime work of missions is becoming comparatively easy and even attractive; but the disinterested benevolence shown by these first laborers in this cause indicates that it originated in something higher than mere human motives and has something of the lustre of heaven.

These missionaries of the London Missionary Society struggled on many years amid great hardships and perils, with no prospect of success, and finally, in the year 1800, went by an English ship to New South Wales. Then for over twenty years these islands were left to their primitive heathenism. Finally, in 1822, a Wesleyan missionary, Rev. Walter Lawry, encouraged by the success of the missionaries in the Society Islands, went from Sydney to begin missionary work at Hihifu on the island of Tongatabu. He found there an Englishman by the name of Singleton, who had been tossing many years like a drift log on the ocean and at last had been thrown upon this island, and had remained here long enough to learn the native language. His misfortunes had prepared him to receive good; as men sometimes "only by shipwreck find the shores of divine wisdom." He acted as interpreter for Mr. Lawry, accepted the gospel and greatly assisted in the missionary work. After laboring fourteen months Mr. Lawry was obliged, on account of the failure of his wife's health, to go to New

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South Wales. The reports he sent home of his labors encouraged the Wesleyan Society to send more missionaries to the Tonga Islands, among whom were the Revs. John Thomas and John Hutchinson, who arrived in 1826, and Revs. Nathaniel Turner and William Cross and Mr. Weiss, who arrived in 1827.

Here now we find a new link connecting this mission with that of Tahiti. These missionaries found at one of the chief towns of Tongatabu, Nukualofa, two native teachers from Tahiti preaching in the Tahitian language, and a chapel already erected in which 240 persons were regularly attending their preaching. Thus the missionary work in these islands grew out of that in Tahiti, and in various ways derived an important impetus therefrom.

Tidings of the introduction of a new religion were now soon carried to the other islands; and the chief of the Haabai group, Taufaahau, went to Tongatabu to judge of it for himself. It seems never to have occurred to the Polynesians in their primitive state to doubt respecting the value of their idol-worship; but when once doubt was suggested, and the impotence of their idols shown, they were quick to renounce their superstitions. Taufaahau's eyes were opened to the folly of paganism by his visit at Tongatabu; and he hastened home to his island to destroy his idols and all the paraphernalia of their worship. The priests made opposition to this project and prepared to celebrate a great festival in order to promote enthusiasm for their pagan rites. To prevent this festival Taufaahau now desecrated their

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temple by driving a drove of pigs into it and by sending his women servants to sleep in it; for, with the low estimation generally entertained by pagan nations for women, the Tongans regarded the presence of a woman as a pollution to a temple. When the heathen now came with their offerings of turtle and sacred fish they found their gods hanging by the neck from the rafters, and, fearing lest they themselves should be similarly treated by the wrath of their king, retired. Taufaahau then sent a canoe and brought Rev. John Thomas to his island, and under his guidance erected a large chapel in which congregations of from a thousand to fifteen hundred people often assembled.

As in other groups of islands, the mission successes here spread from one island to another; for Taufaahau now, with his heart glowing with the new light, visited Finau, the king of the Vavau Islands, and persuaded him to renounce idolatry. Finau did this in a dramatic way. Causing seven of his principal idols to be set in a row before himself he said to them, "I have brought you here to prove you. If you are gods run away, or I will burn you." As none of them ran he burned them, together with eighteen temples.

Finau left the government of the Vavau group at his death to Taufaahau, who had been baptized with the name of "King George Tubou." The Tongatabu group was afterwards added to his dominion, and he became king of all the Tongas. He still, however, continued to be an earnest and humble Christian, and became an excellent local preacher, faithfully meeting the classes that

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were appointed to him and superintending the schools. On one occasion he took into a meeting one of the idols which he previously had suspended to the rafters of a temple, and said, "This is the thing I formerly worshipped;" and then, holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, "My father cut off these fingers and offered them in sacrifice to this very thing."

This King George was a man of great ability and high character. He is described as upwards of six feet in height, remarkably well proportioned and athletic, with a fine open countenance and unassuming dignity. He has been styled the "Father of the Tonga Mission," so greatly did he assist this mission by all his influence.

In 1834 an extraordinary revival of religion prevailed over the Tonga Islands. The missionaries believed that on one day 1,000 souls were converted. Other revivals followed; and the result was, as in other groups of islands, that forms of constitutional civil government took the place of the previous savage despotism, common schools and a high school were established, and at Nukualofa a training school was formed for educating preachers. It was called "Tubou College" in honor of King George Tubou. In 1860 nearly 500 licensed preachers had gone out from this institution to stations in their own islands and distant pagan groups.

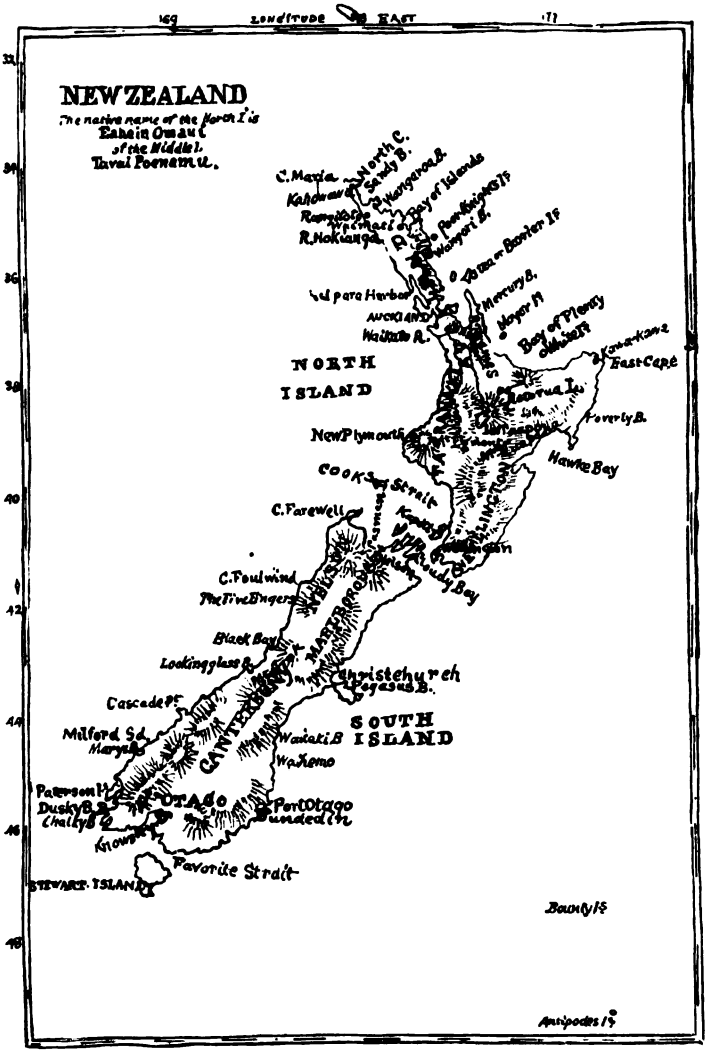
In 1870 it was confidently asserted that not one heathen remained in the Tonga Islands. The Rev. Robert Young testified that, with the exception of fifty persons, the entire population had embraced Christianity, that not

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less than 8,000 of them could read the sacred Scriptures, and 5,000 could write their own language.

The Tongan Mission had now become not only self-supporting, but also a large contributor to the funds of the Wesleyan Society. Situated as these islands are, away from the most frequented routes of ships, they have developed better results from mission work than have been seen in almost any other groups of the Pacific, and exhibit the true achievements of the mission enterprise.

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CHAPTER XIII.

NEW ZEALAND.

ALTHOUGH New Zealand is situated almost at our antipodes, where the North Star, the Great Bear and other constellations that are constantly familiar to us are lost to view, while the Southern Cross and Magellan Clouds are almost overhead and the frosty breath of the antarctic zone blows keen in the face, it has become like a near neighbor by the improved facilities of trade and travel, and is of peculiar interest to us because of having a similar Anglo-Saxon people, a similar civilization, and probably a similar destiny. In this sketch of missions an account of New Zealand is needed for a completion of the mission history of the Polynesian race, and for an illustration of the influence of missions on the foreign populations in the Pacific, and it is interesting to pass from consideration of the little palm-fringed islands of volcanic or coral formation to that of a country which is of almost continental proportions and characteristics, and has the climate and productions of the temperate zone.

New Zealand lies between the parallels of 34° 15′ and 47° 30′ south latitude, and the meridians 166° and 179° east longitude, and about 8,000 miles southwest of San Francisco and 1,200 southeast of Australia. Its area is 101,500 square miles, one-sixth less than that of Great

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Britain and Ireland. Of this area 12,000,000 acres are arable and 50,000,000 fit for pasturage.

New Zealand consists of three islands: the Northern Island, 500 miles long and from five to 300 broad, containing 44,000 square miles; the Middle or Southern Island, 550 miles long, with an average breadth of 110 miles, containing 55,000 square miles; and Stewart Island, 30 miles in diameter, having an area of 800 square miles. These islands combined have been compared to a boot with the toe turned north, also to Italy, which they nearly equal in area.

In New Zealand we find the volcanic rocks of the Pacific Islands mingled with the metamorphic and sedimentary strata of the continents. These strata contain slate, sandstone, limestone, coal, copper, silver and gold. In the North and South Islands gold has been successfully mined by hydraulic processes.

The chief feature of New Zealand is the grand range of mountains which runs parallel with its western coasts. In Stewart Island these mountains reach an altitude of 3,200 feet; in South Island they reach their greatest height in Mount Cook, 13,200 feet high, near which are many peaks of nearly the same height; in the North Island the highest mountain is Ruapahu, 9,100 feet high, which rises into perpetual snow, and has one peak, Tangariro, that is an active volcano, 7,000 feet high. Further south is Mount Egmont, 8,270 feet high, a perfect cone capped with snow.

In the southwestern part of the South Island the great arms of the Southern Ocean have extended far up into

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the wild solitudes of this mountain range; and here is the grandest scenery of this country. One of these inlets, called Milford Sound, "three miles from its entrance contracts to the width of half a mile, and its sides rise perpendicularly from the water's edge 2,000 feet, and then slope at a high angle to peaks that are covered with perpetual snow. Further inland the sound becomes more expanded and receives several large valleys that radiate in different directions into the highest ranges. Immediately above rises Pembroke Peak to the height of nearly 7,000 feet, covered with perpetual snow, and with a glacier reaching down to within 2,000 feet of the sea. The lower slopes of this mountain are covered with fine trees and with luxuriant and evergreen foliage of the tree-fern and other beautiful undergrowth of the New Zealand forests. Two permanent waterfalls, one 700 and the other 540 feet in height, add picturesque beauty to the gloomy and desolate grandeur of the upper part of this sound." (Dr. Hector.)

The lower portion of this mountain range is covered with noble forests of pine and other valuable trees; and further down on their eastern side are large lakes; one of which, in South Island, Lake Wakitipu, is sixty miles long and has two flourishing towns on its banks and several steamers plying between them. In North Island is Lake Taupo, which measures thirty by twenty miles, and has one small island, Motu Taiko, of extreme beauty, in the centre. On this island are also the Roturua lakes, sixteen in number, among which is the Rotomahana Lake (warm lake), one mile long, with water at

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the temperature of 90°. Here also are geysers, which eject water two degrees above the boiling point, holding silicates in solution, and also the "bathing-place," which is described as "terraces of soft friable stone deposited by water streaming down from hot pools above. These terraces, white and pink, three hundred feet in width, rise two hundred feet. As you ascend you step along a raised fret-work of stone as fine as chased silver. In the terraces are smooth alabaster-like bathing pools, three to four feet deep, formed by silica, and above are wonderful overhanging cornices formed by the drip." Recently this "bathing-place" has been broken up by earthquakes; but new depositions of silica are forming it again.

From these lakes stretch extensive plains to the ocean. These plains were originally covered with native grasses and ferns, but are now cultivated with grain or planted with English grasses and clovers for pasturage. Where formerly hardly one sheep to the acre could be pastured on the native grasses, now from five to seven sheep to the acre are kept on English grasses. The soil is generally lighter and better than that of Great Britain. In some places it contains iron, and as much as seventy per. cent of iron has been extracted from the ore.

The flora of New Zealand consists of one thousand species of plants, which have affinities with those of Australia, Polynesia, and South America. The most conspicuous trees are the coniferæ, of which the most remarkable is the Kauri pine (*dammara australis*), which is found in the northern part of the North Island. It is

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sometimes forty feet in circumference, and rises ninety feet before its branches begin, and lifts its head above the rest of the forest sometimes to the height of two hundred feet above the ground. The gum which has collected in the ground from ancient forests of this tree is much sought after for use in glazing calico and for a substitute for copal-varnish, and is worth from eight to ten dollars per hundred pounds. Almost all the other trees are evergreen. The puriki tree resembles teak and rivals the English oak, and is said to be almost as imperishable as stone. Splendid flowering trees abound, among which are the rata (*metrosideros robusta*), like the Hawaiian ohia, which are gorgeous with dazzling scarlet blossoms, and the kowhai (*Edwardia microphylla*), which has yellow papilionaceous flowers. The chief ornaments of the forest are the tree ferns (*Dicksonia* and *cyathea*), which rise thirty feet in height, the palms (*areca sapida*), which rear their green crowns in picturesque majesty throughout the whole length of the islands, and the vines "which entwine the topmost branches of trees in gordian knots." One writer says, "There were convolvuli and clematis and passifloræ festooning the branches with their light garlands, and enormous brambles, covered with wild roses, clambering up to the summits of some tall tree and toppling down again in a cascade of bloom." Two of the vines are very troublesome, the *ripogonum parviflorum*, a rope-like vine which entangles the traveller, and the *rubus australis*, the thorny strings of which scratch the face and are therefore called "bush-lawyers." In the

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open grounds are to be seen species of viola, primula, ranunculus, and, to the delight of Englishmen, daisies (*microcalis australis*).

The climate of New Zealand has been compared to that of England with the seasons reversed, but is more rainy and windy. January is the hottest and driest month of the year, July the coolest and most rainy. Winds blowing from the northwest bring rain to all the islands, and sometimes snow for a few hours to the South Island. In Auckland the rainfall in 1882 was forty-five inches, in Wellington fifty-five inches. The average temperature of the North Island is 57° F., that of the South Island 52°, while that of London is 51°. The salubrity of the climate is shown by the fact that, while the average mortality of British soldiers quartered in Great Britain has been 16 to 1,000, here it has been 5 to 1,000.

Like the island of Saint Patrick, New Zealand has no snakes; and, like most of the Pacific Islands, it formerly had no quadrupeds but dogs, swine, and rats. An enormous wingless bird, called the moa, the skeletons of which have been found measuring thirteen feet in height, once abounded.

A romantic interest attaches to the origin of the aborigines, the Maoris, of New Zealand. Tourists readily perceive that in physical characteristics, in language, customs and traditions, they are the same race that inhabits the other Pacific Islands even as far north as Hawaii. The resemblance of their language to that of Hawaii is very striking. To best observe this, it must

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be noted that among Polynesian tribes the letters l and r are interchangeable, as also k and t, and that the letter k when found between vowels is often dropped in Hawaii. Thus the New Zealand word *ariki* (chief) becomes *alii* in Hawaii, and the word *atua* (god), *akua*, and *Hawaiki* becomes *Hawaii*.

The Maoris claim that they emigrated from Hawaiki, doubtless meaning Savaii (of the Samoa group) and from Rarotonga (of the Hervey group), and Pirima and Manono (of the Samoa group). Their tradition is that about the year 1400 A. D., as it is estimated from their genealogies of their kings, two chiefs fled in canoes from Samoa on account of war, and were driven by stormy weather to New Zealand, and returning brought eight hundred of their countrymen in twenty canoes to the splendid islands they had discovered.

A detailed description of the customs and superstitions of the Maoris would be little more than a repetition of what has been narrated of the peoples of the other Pacific islands. Suffice it to say that they worshipped three chief gods, Tane, Ra and Tangaroa, corresponding to Kane, Ka and Kaneloa of Hawaii, and to supposed deities of similar names in most of the other islands of the Pacific; that, like other Polynesians, they imposed on themselves the restrictions of *tabu*, practiced sorcery, tattooed their bodies, and were cannibals. The stories of their cannibalism are revolting. They differed from the other Polynesians in that, besides feasting on enemies who were killed in battle, they specially fattened slaves for their feasts. A poor slave girl would some-

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times be commanded by her master to fetch fuel, light a fire, and heat an oven, and then would be knocked in the head and cast into the oven. One cannibal testified that, when he first heard the missionaries speak of the sinfulness of eating human flesh, he thought their words were very foolish, and questioned whether it was any more wicked to eat a man than a dog, or pig, or any other animal; but remembering the words he did not relish his next cannibal feast, and finally loathed the sight of such food and became a Christian.

The Maoris had a singular custom, called *muru*, of showing sympathy for each other in misfortunes by robbing each other of property. If a man's wife ran away, or his child got his leg broken. or any other calamity came upon him, a *taua* (multitude) of his neighbors would kindly call on him, and in condolence eat all his food and carry away all his goods. This prevented the accumulation of property.

The Maoris dressed in shaggy mats made of flax (the *phormium tenax*, which was a flag-like plant with sword-shaped drooping leaves). Their food consisted chiefly of fern roots (the *pteris esculenta*), also of palm shoots and *kumera* (the sweet potato), but they ate little meat. They cooked their food by burying it, wrapped in leaves with heated stones, in the ground. They made no use of the metals which abounded in their country, but used stone adzes with surprising skill.

In comparison with the degraded Australians and the natives of the New Hebrides they were a noble race. Their average height was the same as that of Europeans,

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NEW ZEALAND KING, TAWHAO.



NEW ZEALAND WOMAN.

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five feet and six inches. Rev. Samuel Marsden, founder of the missions in New Zealand, said of them: "They are vastly superior in understanding to anything you can imagine of a savage nation." Sir Anthony Trollope has written that "they are more pliable and nearer akin in their manners to civilized mankind than are the American Indians, and more manly, more courteous, as well as more sagacious than the African negro." The British military officers have testified that in war, when supplied with firearms, they were fully a match for the best disciplined English troops. In defense of the fortification Gate Pah, 300 of them repulsed 1,600 English soldiers.

Like the other Polynesians, the Maoris have melted away as they have come into contact with foreign races. In 1769 it was estimated that they numbered several hundred thousands. By the census of 1888 they now number only 42,000, while the foreign population of New Zealand is 607,380.

The Europeans who first visited New Zealand, with a few exceptions, were in character as uncouth, repulsive and terrible as the Maoris in physical appearance. Some of these Europeans were not a little amused when Maoris shrank away in horror on first seeing their own likenesses reflected in looking-glasses, but the abhorrence they felt for the Maori in his paint, tattoo and grotesque headgear might well have been felt for themselves in their reckless avarice, lust and cruelty. Our first accounts of New Zealand are of wanton outrages committed by these foreigners on the natives, and of dreadful retaliations made by the natives. The first discoverer, the Dutch-

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man Abel Tasman, on anchoring, September 18, 1642, near Nelson, of the Middle Island, got into a conflict with the natives and killed several of them, and they in return killed four of his men. For this reason he named this port Massacre Bay, but the group he named New Zealand, after his own country. In 1769 Capt. Cook arrived at these islands and announced that he took possession of them for Britain. Three years afterwards the French captain Marion du Fresne arrived with two ships in the Bay of Islands, and because of cruel outrages committed by him on chiefs was killed, with twenty-five of his men. In 1809 the captain of the British ship Boyd, having flogged a chief, was killed with his crew and passengers, seventy in number. In later times escaped convicts from Botany Bay led lives of horrible lust and cruelty among the natives; and finally, as will be more particularly recounted in another part of this chapter, the great British Colonization Company was extremely lawless, and occasioned fierce and destructive wars.

One agency alone has operated for the welfare of the Maoris as well as for that of the foreign population of New Zealand: the Missionary Society. The first mission in New Zealand was originated by Rev. Samuel Marsden, who in 1792 went as chaplain to Port Jackson, of the penal colony of New South Wales. His attention was drawn to New Zealand by the Maoris, who as seamen occasionally visited Port Jackson and greatly impressed him with their superiority to the Papuans. While the common cry was that the Maoris should be extermina-

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ted, he built a hut in his parsonage for their accommodation. To most of the residents of Port Jackson the coming of these Maoris was about as alarming as the coming of savages was to Robinson Crusoe; and it was an exercise of no ordinary philanthropy for Mr. Marsden not merely to treat them kindly when he casually met them, but to bring them to occupy a home at his very door. He often had as many as thirty staying with him at one time. In 1807 he went to England and persuaded the Church Mission Society to undertake a mission to this people, and returned with two missionaries: Mr. William Hall, a carpenter, and Mr. John King, a shoemaker and ropemaker. These men were selected that they might teach the natives the industrial arts; but it was afterwards discovered that evangelization must precede civilization.

As Mr. Marsden with these missionaries embarked from England on the 25th of August, 1809, on the ship Ann, they observed a Maori chief, Ruatara, sitting disconsolate, and evidently very ill, on the forecastle of the ship. This chief had left home as a seaman in order to see the world, and had been badly abused by captains of ships. A short time before he had been put ashore with a few other men at Bounty Island, east of New Zealand, to collect sealskins, under the assurance that he would be taken off in a few days, but he was left there ten months; and when the faithless captain rescued him three of his companions had perished of starvation. He had collected eight thousand sealskins, and with these was taken to England and then was turned adrift. Mr.

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Marsden most kindly befriended him, and thereby gained a kind reception for his missionaries in New Zealand.

On their arrival at Port Jackson they heard of the massacre of the crew and passengers of the Boyd, and that afterwards whalers had taken vengeance on the natives. Ruatara's uncle had been killed, and a war had thereby been occasioned between the tribes of natives. Ruatara therefore took passage on a ship to investigate whether missionaries would be received; but the captain with whom he embarked refused to land him when he was in sight of his home, and he was tossed about in rough seafaring life nearly two years before he arrived among his people, from whom he had then been absent seven years. The accounts he gave of the wonders he had seen in foreign lands, especially of horse-riding, were too much for the belief of his people; but they were persuaded to send invitations for missionaries to reside among them.

When at last he returned to Port Jackson Mr. Marsden at his own risk purchased a little brig, the Active, for $10,000, and embarked on the 28th of November, 1814, for New Zealand with three missionaries and their wives and three Maori chiefs, among whom was this Ruatara. Arriving off the northeast coast of New Zealand, at Whangaroa, within forty miles of Rangihoua, Ruatara's home, they learned from natives in canoes that there was a feud, originated from the massacre of the Boyd, between the natives of this region and Ruatara's tribe. Mr. Marsden therefore landed with the chiefs to

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sue for peace, and sent Ruatara before, to a body of armed men, to apply for a friendly interview. A woman then came forward waving a red mat and exclaiming, "*Haeremai*," "Come hither" (Hawaiian, *Helemai*). In compliance with this invitation they then went forward, and found the chiefs sitting, with warriors holding spears twenty feet in length standing around them. The chiefs were dressed in handsome mats, had their hair tied in top-knots ornamented with long white feathers, and wore around their necks the dollars taken from the Boyd. The warriors now brandished their spears with frightful yells, and sprang around Mr. Marsden and his companions in a menacing war-dance which was meant for a welcome. Mr. Marsden remained over night with them and persuaded them to make peace.

Before reaching Ruatara's home, which was on the northwest side of the Bay of Islands, one of the chiefs went ashore to prepare for their reception; and as they drew near ten war canoes came off, and bore swiftly upon them, and gave them a welcome of war-cries, shrieks, and threatening gesticulations.

As they landed on Sunday, December 25, 1814, they were surprised to find that Ruatara had with great ingenuity prepared for a religious meeting. He had enclosed about half an acre of land with a fence, erected in the centre a pulpit covered with black mats, arranged canoes on each side as seats for the white men, rigged a flagstaff, and hoisted the British flag. Mr. Marsden preached from the text, "Behold, I bring you good tidings of great joy;" and the sermon was interpreted by Ruatara.

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Mr. Marsden had brought a horse, which he now took ashore, mounted and rode, to the utter astonishment of the natives. He had also brought a grist mill, and now ground some wheat, that had been raised by Ruatara, and made flour and bread, and thereby convinced the natives that Ruatara's reports of foreign lands were true, and won golden opinions for the missionaries.

Subsequently the missionaries had the usual experiences of missionaries in the Pacific, of losses of property by thefts and robberies, lack of food, when the natives would take nothing but fire-arms or ammunition as pay for provisions, and perils from intertribal wars. They were obliged to constantly watch the natives who came to visit them; but "in spite of their vigilance, tools, ropes, knives, wearing apparel, blankets, etc., disappeared; and two volumes of Milner's Church History were taken and converted into New Zealand cartridges."

In order to provide more reliable supplies of food than could be obtained from the natives or from ships they enclosed and cultivated about ten acres of land, planting wheat, barley, oats and vegetables. They also set out fruit trees, peaches, apricots, oranges and lemons, which in a few years bore abundance of fruit; and they taught the natives to do similar work for themselves.

As more missionaries were expected to arrive from England they explored the surrounding country to select places for new mission stations. Once in their expeditions they went by boat up the Kerikeri River at a

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time when that river was tabued by the *kahunga*, priest, (Hawaiian, *kahuna*). "The indignant natives dragged the boat ashore, plundered it of its contents, and hastily swallowed jams and medicines. The unpleasant consequences convinced them that the *mana*, power, of the *pakeha*, foreigner, was too strong for their gods, and that the *tabu* did not apply to the missionaries."

In 1819, at the request of the natives, another settlement was made nine miles distant, on the banks of the Kerikeri River, five miles from its mouth, near a waterfall called Waiani-waniwa (rainbow); and in August, 1823, another settlement on the south side of the bay, at Paihia, "a beautiful spot of three hundred acres of level ground sheltered in an amphitheatre of fern-clad and wooded hills, with a view of the bay near by, and of three small rocky islands covered with foliage."

In 1820 the chief of the Ngapui tribe, Hongi Hika, one of the most formidable Maori warriors, called the "Napoleon of New Zealand," went to England, hoping to obtain weapons with which to make himself monarch of all New Zealand. Though he failed to obtain the supply of weapons he wished, he started off, as soon as he returned, on war expeditions, and soon brought home two thousand captives, chiefly women and children, of part of whom he made a cannibal feast.

In 1827 he again started on the war-path and attacked Whangaroa, where the Wesleyans, in 1821, had established a mission station at Kaeo, and where now Rev. Nathaniel Turner and his family were residing.

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As usual, he was victorious; and then he attacked the Wesleyan settlement and plundered and burned it. Mr. Turner and his wife and three children, the youngest of whom was five weeks old, fled in the night through the woods twenty miles, to Kerikeri, and were met by the Episcopal missionary, Rev. Henry Williams, and kindly cared for. Hongi now horrified the missionaries at Kerikeri by cannibal feasts in celebration of his victories.

Soon afterwards the missionaries, Williams and Davis, boldly ventured among the warring tribes and persuaded their chiefs to forego the usual exaction of *utu*, redress, and to make peace. All the Methodist missionaries had fled to New South Wales; and now they returned and resumed their work.

About this time a beautiful illustration was afforded of the far-reaching influence of the Tahiti mission. "A Christian chief from Tahiti arrived at Kerikeri, and as his native tongue was so similar to that of the Maoris as to allow of free communication he readily acceded to the request of the missionaries to address their people. With his Bible in his hand this once blinded idolater stood before the assembled group; his face beamed with love, his voice trembled with emotion, while he read to them John 3 : 16 and 17, and told them of what Tahiti had been and what it now was. As he spoke to them of the mighty change that had been wrought upon himself and his countrymen every eye was rivetted on him; and as he urged them to turn to God, and prayed that the Holy Spirit might lead them to the Saviour, the mission-

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ary felt an earnest hope that his exhortations and prayers would be blessed and answered."

It was ten years after the inception of the mission when the first genuine success was realized in the conversion of natives. One of the first converts was a slave, Dudidudi, who made Christian confession on his deathbed. On the 23d of August, 1830, the first public adult baptism took place when, at Paihia, the chief Taiwunga and two other natives were baptized. Before the end of this year thirteen more natives were received into the church at this place. The people had now generally given up their intertribal wars, and were much interested in agricultural pursuits; and the number of Christian converts rapidly increased. New mission stations were now formed, one, in 1831, at Waimate, twelve miles inland from Kerikeri, another, in 1834, at Kaitaia on the western coast, forty miles northwest from Waimate, and another at Kororaika, two miles from Paihia.

The very wars of the natives were now found to have singularly aided in spreading Christianity. Thus a Christian girl, who had been captured in war, and conveyed to Waima near Hokianga, and made a slave of the chief Tawai, who was a fierce enemy of the Christian tribe, continued to repeat her prayers and catechisms, though her master threatened to shoot her if she persisted, and thereby influenced him to accept Christianity and welcome missionaries. Thus also three Christian lads, who were taken captive to Puriri on the Thames at the Bay of Islands, gave Christian instruction to their captors; and when in October, 1833, a company of

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missionaries, consisting of Rev. H. Williams, Rev. A. N. Brown, Mr. Morgan, and Mr. Fairchild, on a voyage of exploration up the Thames, landed at this place, and attempted to sing a hymn in a gathering of 200 natives, the whole multitude to their great surprise joined with them, singing the words and tune correctly, and afterwards repeated in unison with them the Lord's Prayer. The missionaries now ascertained how these three boys had done missionary work, and they located two missionaries here.

Quite as remarkable was the beginning of a mission station through the influence of wandering natives at Kapiti, in Cook's Straits at the south part of the island. The chief of this district, Rauparaha, son of one of the most formidable warriors, found a prayer-book, a catechism, and part of a torn gospel of Luke, in the keeping of some of his people, who had visited the missionaries and had been taught by them, and with great curiosity employed one of them to read these books to him. He at once accepted the truths of Christianity and led his people to do the same; and so eager did he now become to gain instruction directly from the lips of the white men that he took passage on a ship to Waimate and visited Mr. Williams and applied for a missionary for his tribe. Hearing of his request, Rev. Octavius Hadfield volunteered to go with him, and soon afterwards with Mr. Williams accompanied him to Kapiti. They found that already, in their heathen darkness, these natives had erected a church lined with reeds, and were assembled within to the number of 1,200 to hear their preaching.

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SCENE ON BIRD ISLAND, HAWAIIAN GROUP.

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Six months afterwards Mr. Hadfield baptized twenty of these natives, among whom was Rauparaha and another chief.

In like manner an interest to learn about Christianity was awakened at Otaki by a single page of a catechism that was taken thither by a native. The chief of this region inquired what "the black marks" on this page meant, and found a native who could read them. The page contained the Ten Commandments. The chief was deeply impressed by hearing them read, renounced his false gods, commenced observing the Sabbath, and endeavored to live as God required. Not long afterwards he joyfully received missionaries. A church eighty feet long, thirty-six wide and forty high was now built here. Its principal beam was dragged twelve miles, from the depth of the forest—the choicest tree there.

With these successes there were distressing discouragements. The unprincipled crews of ships repeatedly committed outrages on the natives and caused fierce intertribal wars; the dissolute white men living in New Zealand warned the natives that the design of the missionaries was to take them as slaves to England, and thereby for a while estranged some of the chiefs from the missionaries; and when at length, in 1838, the mission work had made residence in New Zealand safe and delightful a Romish bishop and his priests arrived, "following the missionaries like spirits of evil, and spared neither pains nor money to make proselytes." Their influence was more seriously exerted afterwards,

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during the war against the English government in exciting rebellion and attacks upon the missionaries.

But, in spite of these difficulties, by the year 1845 nearly all the tribes of New Zealand had renounced idolatry and accepted Christianity. Schools and churches had been established in every district and several collegiate institutions organized for giving the natives high education; and agriculture, the care of flocks and herds, and other peaceful industries, were taking the place of war, pagan carousals, and cannibalism.

And now occurred the unhappy civil war, that for a while paralyzed the mission enterprise, and occasioned the destruction of multitudes of the Maoris as well as of British colonists; after which there was a rapid settlement of the country by foreigners, till now the few remaining Maoris are almost lost to view in the great population of Anglo Saxons. A brief account of the origin of the British Colony and of this war is necessary, to show how different were the operations of the mission from those of a mercenary society, and how the mission ever worked for the welfare of the natives as well as for that of the foreign population.

In 1825 a company was formed in England by Lord Durham to buy land in New Zealand and send settlers thither. The missionaries warned the British government against giving this company a charter, lest it should trample on the rights of the natives; and no charter was given till 1839. This company, failing to receive a charter, undertook colonization in defiance of the Crown, and sold New Zealand land by lottery in Eng-

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land to the value of $500,000, and sent ships loaded with emigrants to New Zealand. But it soon was realized that some governing power was necessary for the colony; and therefore, before leaving England, the emigrants entered into a mutual compact for their government. But they were warned by the English court that in so doing they were usurping the functions of the British Crown and were liable to arrest. To obviate this difficulty, on arriving at Port Nicholson they called together the native chiefs, and went through the form of having them adopt their Contract of Government.

All now went well for a while. "The natives were delighted to have the *pakehas*, foreigners, among them; for the *pakehas* were good traders, and brought utensils, clothes, guns, and gun-powder, for which the natives exchanged flax, kauri-gum, and whale and seal oil." But presently the natives asserted their rights to the lands on which the colonists settled, and "which the New Zealand Company had bought, with guns, looking-glasses, shaving-brushes and pocket-handkerchiefs, of chiefs who had no authority to sell and did not understand the sale." The settlers, being ignorant of native law of property, viewed these claims as mere pretexts for extortion and violence, but were driven by the natives to a narrow tract of land of the projected town of Wellington.

And now by suggestion of the missionaries the British government interposed to adjust these difficulties, and in 1839 proclaimed New Zealand a part of the colony of New South Wales, and sent thither Capt. Hobson as

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lieutenant governor, there being then 1,000 Europeans in New Zealand.

In 1840 Capt. Hobson collected forty-six Maori chiefs at Waitangi, on the Bay of Islands, and proposed a treaty by which it would be stipulated that the natives owed allegiance to the British queen; that the natives owned the land, and that the queen would protect the natives. Some Romish priests made great efforts to prevent the chiefs from signing this treaty, but the missionaries advised them to sign it; and in confidence in the missionaries they finally did so, in February, 1840, and thus New Zealand became a British province.

The chiefs however did not realize that in ceding their sovereignty to England they thereby gave power to abrogate their own customs, to impose new laws, and to determine the ownership of their lands. When therefore the new government proceeded to try criminals in British courts, and to impose tariffs on articles of commerce, and the settlers demanded the lands which they claimed by purchase from the New Zealand Company, the natives were excited to resist.

The New Zealand Company claimed to have bought of the natives 20,000,000 acres; nearly one-third of New Zealand. The settlers now urged the government to appropriate the waste lands of the country and provide them with homesteads. But the natives regarded no lands as waste, claiming the forests for their birds and the swamps and streams for their fish, and they carefully handed down titles for this land from father to son. The British government refused to break faith with the natives

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by violating the treaty of Waitangi, and therefore appointed a commission to examine the documents of purchase of land held by the New Zealand Company, and soon the possessions of that company were reduced to 282,000 acres. The natives contested this decision, and a further reduction was made to 3,500 acres.

And now, to prevent such a settlement as this, the New Zealand Company precipitated a conflict with the natives that would have been prevented if the processes of the government had not been interrupted. In July, 1843, this company sent surveyors to lay out tracts of 150 acres for immigrants in the South Island at Wairau Valley, in Cloudy Bay District, seventy miles from Nelson. The natives protested against this appropriation of their lands without the action of the courts, and sent their women to pull up the surveyors' stakes and flags and to cut their chain. Two powerful chiefs of this region, Rauparaha and Rangiata, now went to Porirua, on the north side of Cook's Strait, and urged the land commissioner, Mr. Spain, to settle the dispute, and he agreed to do so in a few months. They then returned to Cloudy Bay and ordered the surveyors to leave, and burned their hut. The surveyors reported their conduct at Nelson; and the police magistrate, Mr. Thompson, issued a warrant for their arrest for burning the hut, and with a company of soldiers went to enforce the warrant. The chiefs insisted on deferring these matters of dispute to the coming of Mr. Spain; whereupon Mr. Thompson threatened to fire on them if they persisted in refusing to surrender themselves in arrest, and ordered his troops to

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fix bayonets and advance. Shots were then fired by the troops, and the wife of the chief Rangiata was killed. The natives then rushed upon the Europeans, and the most of these turned in flight, while a few of them remained, throwing down their arms and urging that there should be no battle. But Rangiata was enraged at the murder of his wife and called for vengeance; and then the natives killed twenty-four of the Europeans and wounded four more, while four of their own number were killed. This began the destructive wars between the Maoris and the English in New Zealand.

Ten years after this event a committee of the New Zealand House of Representatives reported that the conduct of the New Zealand Company on this occasion, in thrusting forward its surveyors regardless of the courts and forcing this affray, was the cause of the war in New Zealand. Rev. Richard Taylor has remarked that "this war began for nothing which an ordinary law court could not have decided—the question whether one party had a right to what the other wanted to buy or not."

The massacre of the British in this affray sent a thrill of horror through Europe. The enlistment of emigrants for New Zealand now ceased. The newspapers of Paris even proposed that, instead of sending out more settlers, they should raise benevolent contributions to bring back to England those then remaining in New Zealand. The missionaries were compromised by this affray, as well as by all the subsequent wars, since they had advised acquiescence in the treaty propositions of England; and nothing but the confidence of the natives in their integrity

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saved them from serious trouble, while their work was sadly interrupted.

From the conduct of the British soldiers in this affray the natives formed a low estimate of their prowess, and afterwards did not hesitate to assert their rights by force. Immediately after this fight at Wairau the two chiefs crossed over to the North Island and prepared to attack the settlement at Wellington. There were no troops at that time at Wellington, nor could any be obtained under a month from Auckland, five hundred miles distant. The chiefs refused to grant an armistice, and only by the influence of the missionary, Rev. Octavius Hadfield, of Kapiti, were dissuaded from destroying the community of Wellington.

So bitter did the natives now become against the British, because of their claims for land and because of tariffs imposed on articles of commerce, that one of their chiefs, John Heke, three times cut down the British flagstaff at Kororeka in the Bay of Islands, the last time with a battle in which the British troops were obliged to flee to their ships. The governor now sent troops against Heke and his followers; many tribes combined with Heke and a few with the British, and thus the war extended over nearly all New Zealand.

In June, 1848, the natives chose one of their number, the head chief of Waikato, Te Wherowero, as king, under the title Potatau I. In proclaiming him king they raised a flag of a cross, three stars, and the name of the country, Niu Tirini, in the centre, read a chapter of the New Testament, offered prayer, and fired volleys of

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musketry. Under this king they entered into a league to sell no land to the white people; "to prevent the running off of the fresh water into the salt." They announced as their sentiment, "The king on his land, the queen on her land, God over both, and love binding them together." They wrote to the governor advising that all the forces engaged in the war should be disbanded and the difficulties arbitrated by the queen; but the advice was rejected.

A small portion of the natives now formed a religious sect which was called by the white people "Hauhaus" from the resemblance of its noise to the barking of dogs, and by the natives *Pai-mariri*. It was allied with the Roman-catholics, and its chief idea was hostility to the British and to Protestantism. Its worship consisted in the practice of mesmerism, in dancing around a pole, and calling on the Virgin Mary. At the instigation of the Roman priests its members burned Bibles and murdered the Protestant missionary, Rev. Mr. Volkner, and placed his head on the pulpit of the papal church.

The natives fought against the British with great bravery and skill, in fortifications called *pahs*, which were surrounded with palisades, and inside the palisades with a deep ditch, in which they were able to avoid bullets. When defeated they simply retreated to other *pahs*, and surrendered only at last when driven to the end of the valleys and almost exterminated. Repeatedly they repulsed many times their number of British troops.

Three wars were waged, each on account of claims

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SCENE ON BIRD ISLAND, HAWAIIAN GROUP.

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for land; and finally, in 1860, through the mediation of the missionaries, peace was established. Ten thousand British soldiers were engaged in these wars, and one-third of them were killed. The cost of these wars was $60,000,000.

After these wars the government confiscated 4,000,000 acres of the Maoris'. Governor Gray then forced a measure through the New Zealand Parliament for paying the New Zealand Company $1,000,000 for a surrender of its charter. This payment and the expenses of the war brought a heavy burden of taxation on the colony; and this burden was subsequently increased by loans of $95,000,000 procured from the Bank of England at four per cent. for building railroads, telegraphs, and other public works, for purchasing land, and for aiding immigration. In 1883 the gross debt was $151,785,555.

In 1852 the British government set off New Zealand as a separate colony from New South Wales, and divided it into six districts—viz., Auckland, Taranaki, Wellington, Nelson, Canterbury and Otago—and gave it a Constitution of government. This Constitution provided for a governor appointed by the Crown, a legislative council of members appointive for life as lords by the governor, a house of representatives elective by the people voting on a small property qualification, a cabinet of ministers appointive by the governor but removable by the house of representatives by a vote of want of confidence, and the government by each district of its own local affairs. It has been the aim of the British government to govern the Maoris in a paternal way, as they are unfit for exer-

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cising the elective franchise with advantage to themselves or to the country at large. They are allowed a representation of four members in the house of representatives.

Since the termination of the wars the mission has prospered, schools and churches have been multiplied, the Maoris have largely entered into the peaceful occupations of civilization, and have advanced from accepting Christianity to conveying it with marvellous heroism to the Solomon and Santa Cruz Islands. Forty-eight Maori clergymen have been ordained, and the church members now number more than 18,000. Their decadence in population, which without the influence of missions would have resulted almost in their extinction, has been checked, and now they are actually increasing in numbers. Their race is gradually blending with the white races; and it seems probable that at some future time their lineage will be discernible only by a more tropical hue in their complexion and a deeper black in their hair and eyes, and a pure-blooded Maori will be as hard to find as the wingless moa-birds of yore.

The great foreign population of 600,000 people in New Zealand is now a prosperous Christian community. Notwithstanding its vast burdens of debt it is developing more wealth than is needed for its obligations. The last report of the Premier, Mr. Richard Sedden, is that "its financial position is impregnable; that the estimate of revenue for the current year has thus far been exceeded by actual receipts, while the expenditure is being kept within the appropriation and the estimated

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surplus of the year will be fully realized; that there is plenty of money to meet the requirements of the colony, and no further loans should be made."

The statistics of the industries of New Zealand confirm this statement. The yield of gold from 1859 to 1893 was worth $250,000,000; the number of frozen sheep exported to London during the last ten years was 13,000,000; the value of butter exported in 1893 was $3,062,780, the number of fine-graded sheep in the colony is now 20,000,000; during the year 1883 the total value of the exports was $30,607,235, and of the imports $43,046,350, indicating a commerce worth over $70,000,000. The population is steadily increasing. Already the chief cities have populations as follows: Auckland, 60,000, Dunedin, 90,000, Wellington, the capital, 40,000, and Christchurch 30,000.

The people of New Zealand are also making remarkable progress in social and political reforms. They have arranged to prevent, or settle, their struggles between labor and capital by compulsory arbitration; to provide their poorer classes with work at fairly good wages in construction of government roads and other public improvements; to make their railroads the property of their government, and thus reduce the cost of freight and travel as low as possible; they employ commissions to determine the construction of new roads and to take direction of such work, forbid large acquisitions of land, a little over 600 acres being the largest area hereafter to be sold to any one person; assess taxes only on lands and incomes, limit suffrage by property and educational

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qualifications, and permit it to women as well as men; and thus are making experiments in social and political methods that may well be watched with close attention by the older nations on our side of the globe.

This people at our antipodes are also developing as remarkably in intelligence, culture and character as in outward prosperity. Consisting chiefly of the best classes of English and Scotch emigrants, they are the best of Great Britain's colonies, and seem destined to have a great future importance beside the advancing empires of Australia and Asia, in intercourse with the beautiful island world of the Pacific, and in the world-embracing lines of commerce.

All this special growth and promise is to be attributed to the influence of Christian missions. It may be said that missionaries made the colonization of New Zealand possible, and secured New Zealand to Great Britain. Until they went unarmed among the warring savages, whose only intercourse with foreigners had been to kill or to be killed, and caused them to break their spears and cast away their clubs, adopt peaceful industries and accept heavenly rules of conduct, hardly a single Englishman dared to make his home in New Zealand. When, afterwards, war broke out, they caused it to be less barbarous than it would have been by the ancient customs, and went in and out among the contending armies and arranged for peace. Their influence was also to develop a Christian character of the whole foreign population of this country. Without their influence the coming of white men would have been like the beating of the icy

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waters and wild storms of the Antarctic zone on its shores; but amidst the destructive conduct of the reckless classes of men their influence was rather like the warm breezes that bring refreshing showers from the Tropics. And now the hope for the future of this country is not so much in its amazing resources, nor in its vast commercial relations, nor even in its noble civilization, as in the character implanted by Christian missions, which, like the inner life of the gorgeous trees that adorn its coasts, must rise into a glorious future bloom and fruitage.

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CHAPTER XIV.

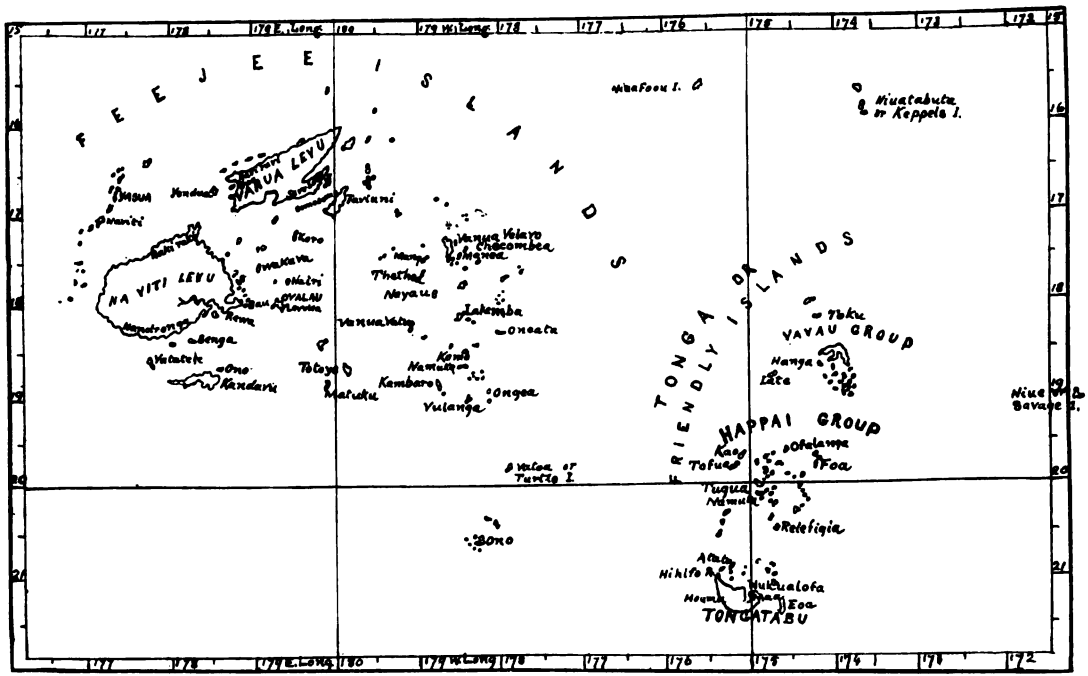
THE FIJI ISLANDS.

THREE hundred miles west of the Tongas, and the same distance south of the Samoas, are 250 islands, some of them, mere islets of coralline formation, appearing like groves of cocoanuts rising out of the ocean, others mountainous, with summits 5,000 feet in height, as attractive with perennial verdure and picturesque forms of vale and precipice and peak as any islands in the Pacific. They are the Fiji, or Viti, group. They consist of the Lau, or Windward Islands, which are a chain of small fertile islands on the east; the Loma-i-viti, or Inner Fiji, which are the islands west of the Lau, together with Viti-Levu and Vanua-Levu; and the Ra, or Leeward Islands, which are the islands further west.

In the Lau cluster the largest island is Lakemba, which is only six miles in diameter, and is described as of surpassing beauty. Near by it is Matuka, which is "eminent for loveliness where all are lovely;" also Vulanga, which has a lagoon studded with islets.

Among the Inner Fiji is the island Taviuni, twenty-five miles long, with a mountain 2,100 feet high, at the summit of which is a lake in an extinct crater. This island has been called "The Garden of Fiji," so covered is it "with luxuriance and beauty beyond the conception of the most glowing imagination." The foliage

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is described as "like a succession of green waterfalls;" for white, blue and pink convolvuli most richly overspread its trees, ferns and shrubbery. (Miss Cumming).

In the western part of this group is Viti-Levu (Great Fiji), the largest of the Fijis, fifty by ninety miles, with mountains 5,000 feet high; and further south Vanua-Levu (the Great Land), twenty-five by a hundred miles, on the eastern coast of which is the small island, Mbau, which was formerly the capital of the group. Mbau is about a mile long and 100 feet high, and connected with Vanua-Levu by a long flat of coral, which is fordable at high tide and bare at low tide. On Vanua-Levu, a little southwest of Mbau, is the river Rewa, which is navigable sixty miles, and flows into the ocean by many mouths, making a fertile delta of twenty square miles. Along its shores are extensive sugar plantations. The total area of the Fiji Islands is 7,400 square miles.

To one coming from the northern islands of the Pacific there is much that is new in the fauna of the Fiji Islands. It is interesting to find here ten varieties of harmless snakes, some of which are from four to six feet long and are used by the natives for food; also flying-foxes (bats: *nopteris Macdonaldii*) which measure nearly a yard from tip to tip of their wings, and chameleons (*chloroscartes fasciculus*) two feet long, which inhabit trees, and frogs that abound in the swamps; also fireflies, and robber-crabs (*birgos latro*), which climb cocoanut trees and devour their nuts.

The Fiji Islands occupy the extreme limits of the Malayo-Polynesian territory on the east and of the Pa-

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puan on the west. The natives are therefore a mixed race, part Polynesian and part Papuan; a fine people, hardly inferior to the Tongans and Samoans and much superior to the Papuans.

The mission history of the Fijis is a picture of the brightest light shining in the deepest darkness. To appreciate it we need to observe how deep was the primitive darkness. While all the aborigines of the Pacific were barbarous the Fijis were superlatively bad. "The very name Fiji has become a synonym for whatever is barbarous, inhuman and cannibalistic." A full description of the former condition of the Fijis cannot and ought not to be given. The missionaries who labored among them have remarked that they saw scenes "too horrible to be described, too full of fiendish cruelty to be imagined; that the Fiji, going beyond the ordinary limits of rapine and bloodshed, and violating the elementary instincts of mankind, stood unrivalled as a disgrace to mankind."

Looking at the fascinating beauty of these islands with their plumed and garlanded vegetation, it is hard to realize that in them was about the worst barbarism known in the world; nor is it easier to realize that human nature, with its capacity for angelic loveliness and divine fellowship, could have sunk so low. It would seem that with the darker shade of complexion acquired in mingling with Papuan stock this race had also obtained a darker character. Here infanticide was more common and more heartless than in the islands further east. The early missionaries have testified that not less than two-

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thirds of the children were put to death. Especially were female children killed. "Why should the girl live?" they would say. "She cannot poise the spear, she cannot wield the club." A mother would often strangle her own child, with one hand holding the nostrils and the other holding the mouth, and then herself dig the grave and bury the child.

Here, too, with as pitiless brutality, the infirm, the sick and the aged were put to death. A few illustrations will be sufficient to show the barbarity of these and other practices of this people. Chief Ratu Varani once had a grave dug for a girl who had long been somewhat unwell. Hearing the exclamations of the workmen the girl went out of the house to see what was going on, when she was seized and thrown into the grave, and in spite of her cries, "Do not bury me; I am quite well now," trodden down and buried alive. Strange to say this cruelty was practiced even on the chiefs themselves. The missionary, Rev. Thomas Williams, hearing that king Tuithaku, of Taviuni, had died, hastened to his house to prevent the cruelties usually practiced on such occasions, and was surprised to find him alive. "My father is dead," said the king's son. "His soul has gone out of him, and he moves only unconsciously." The king was then taken, stripped of his robes and buried alive. So generally were the sick put to death that few people died natural deaths and few attained to old age.

Unnecessary cruelties were also practiced in the ordinary affairs of life. When a chief's house was to be

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built men were placed in the postholes, clasping the posts, and there buried. At the launching of a canoe men were used as rollers, and over them the canoe was dragged, and afterwards their bodies were eaten.

Another revolting custom was the strangling of widows after the death of their husbands. This was a matter of pride to their relatives, and was sought by the widows themselves, because of the insults, the neglect and the cruelty to which they would be subjected if they survived their husbands. It was the privilege of the oldest son to take the lead in strangling his mother at the death of his father. When chief Rambethi was lost at sea seventeen of his wives were killed. When, in 1839, the army of Viva was defeated eighty women were strangled.

But the worst horror of ancient Fiji was cannibalism. In almost all ages and countries this inhuman practice has been known. Historians relate that in ancient Scythia, in India, and even among our ancestors in Britain, anthropophagi were to be found. Columbus found them among the Caribees; and from the name Caribee the term cannibal was derived. Henry M. Stanley and other travellers tell how the tribes dwelling along the Congo seek human flesh, because of scarcity of food, and delight in obtaining "long hogs," human victims, just as hunters delight to secure deer, antelope and other animals for food. On many islands of the Pacific, as in Hawaii, cannibalism was almost unknown; in some of the Pacific Islands it was practiced only in times of famine and in war; but in the Fiji Islands it

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prevailed to an extent and with horrors unsurpassed elsewhere in the world. The Fijis ate human flesh chiefly from the love of it. They ate it also in the fury of hatred, to show vengeance and to excite terror in their enemies, and were confirmed in the practice by their religion, supposing that the gods to whom they offered victims in sacrifices devoured the spirits of the victims, while they themselves ate the bodies. They declared that human flesh was more palatable than pork; though the flesh of foreigners was often found to be too strongly flavored with salt and tobacco to be agreeable. The shipwrecked, and those slain in war, or executed for any cause by order of the chiefs, were invariably eaten. On the occasions of high hospitalities to visiting chiefs, and in almost all festivities, human flesh was considered essential for banquets. The missionaries tell how the king Tanoa, of Mbau, was accustomed to return from tributary islands with bodies of infants hanging from the yard-arms of his canoe, as tribute exacted for food from their parents. They tell a ghoulish story, how once at Na Ruwai a man by the name of Loti had his wife help him plant taro, fetch wood for an oven and a bamboo knife, which she cheerfully did, and then killed, cooked and ate her. Twenty-eight persons were once seized while fishing, and merely stunned, and then thrown into an oven; some of them recovered and endeavored to escape, but were driven back upon the red hot stones. A chief, Ra Undreundre, registered the number of the bodies he ate by stones set up on end. The Rev. Mr. Lythe counted 872 of these stones.

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There was no excuse for cannibalism. The land could have been made to sustain more than twice its population. Heathenism had simply made the Fijis fiends.

The evangelization of the Fijis resulted partly, in a striking way, from that of Tahiti. Like the ripples in a still pool, that run to its furthest shores, the influences of the gospel triumphs in Tahiti extended even to this group, and caused remarkable results in the little island of Ono, which is situated 150 miles south of Lakemba. A frightful epidemic prevailed in this island in the year 1835, and the natives in vain made extraordinary offerings to their gods to obtain relief. At that time an Ono chief visited Lakemba, and learned from a Fiji chief, who had visited Tahiti, that the only true God was Jehovah, and that one day in seven should be observed in his worship. Returning home with this little spark of truth he persuaded his countrymen, who were now despairing of aid from their idol-worship, to undertake the worship of Jehovah. But they soon found that they needed instruction about the mode of this worship, and therefore sent two of their people to the Tonga Islands to obtain teachers. A Christian Tongan, who was visiting in a neighboring island, Vatoa, hearing of their desire, now went to them and endeavored to instruct them; they gladly welcomed him, built a chapel for Christian worship, and daily attended his preaching. Afterwards the teachers who had been sent for from the Tonga Islands arrived, one of them a native of Ono who had wandered from home and had been converted at the Tonga Isl-

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FIJI QUEEN.



TANOA, FIJI KING.

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ands. The Ono people received them with great delight, eagerly listened to their instructions, and at length became very anxious to obtain the ministrations of the English missionaries themselves. For this purpose they sent messengers in a canoe to Lakemba, where missionaries had now arrived. These messengers, while out alone on the great deep, came in an accidental way to make a trial of their superstitions, and to renounce them. A tropic bird lighted on their canoe, and several of them did obeisance to it; when one of them seized it, saying that if it was a god it could get away and if not he would kill and eat it, and proceeded to do so, to the horror of his companions. When they saw that no ill consequences followed this act they concluded that their paganism was utter folly. In response to their request Rev. John Calvert now went to Ono and commenced mission labor there. Not long afterwards he baptized 200 persons. The heathen on this island then made war upon the Christians, but were defeated, and finally were won over to Christianity by the clemency of the Christians. The good work here so prospered that in a few years the whole population united with the churches, many went forth as teachers to other islands, and nowhere in the Fiji group did the gospel win as quick and full success.

While these events were occurring at Ono the Wesleyan missionaries in the Tonga Islands were commencing a mission at Lakemba. Observing that many Tongans visited the Fiji Islands for trade, and to procure timber for canoes, they sent two of their number, Revs.

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Wm. Cross and David Cargill, to Lakemba in 1835. They reached this island by schooner in four days, and were welcomed by a large number of Tongans, with whom they were able to converse in their own language, and by their influence gained favor with the Fijian king. Their first night on shore was made so uncomfortable by mosquitos and by hogs, that entered their place of lodging, that they returned to their vessel; but soon houses were built for them and a place of worship, in which from the outset they addressed audiences of 150 people. They suffered many hardships, were sometimes at great peril amid the fierce wars of the natives, and were much opposed by the heathen king; but were able in five months to baptize thirty-one of the resident Tongans, and in one year to form a church of 280 members. Two seamen from the wrecked ship Active took up their abode with them and rendered them much service, but finally, against their warnings, went to sea in a boat, and were pursued by natives of another island, and killed and eaten. The good work of these missionaries extended to the numerous small islands in the vicinity, and in these, after many struggles, churches were formed, and the mission enterprise ever afterwards prospered.

Thus far the missionaries in the Fiji Islands had seen little more hardship than they had experienced in the Tonga Islands; and their labors had been as abundantly blessed. They were therefore encouraged to extend their enterprise to the Inner Islands, from which invitations were now coming to them. With this view, in 1839, Revs. John Hunt and Lythe went to Somosomo, on the

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island of Taviuni, the "Garden of Fiji." They landed to witness almost immediately the strangling of sixteen wives of the king's son, who had been drowned at sea, and to see a cannibal feast on eleven bodies of men killed in war. These were cooked and eaten so close to their house that they had to close their blinds to shut out the revolting sight. For this slight on his feast the king sought to kill one of them, and with difficulty was dissuaded from doing so. They afterwards saw the same king buried alive while he was very ill.

So frightful did it now become for them to remain at Somosomo, that in September, 1847, they all secretly and suddenly embarked on a schooner, and went to Mbau; but this island was at that time in such a whirlwind of war with other islands that they soon removed to Rewa, a few miles south, on the island of Vanua-Levu. Here, however, they lived in perils and scenes of horror similar to those they had fled from in Taviuni.

One incident of their terrible experiences should be related to show the heroism of their wives. In 1849 a marauding tribe, called Mbutoni, came to Mbau bearing tribute to King Tanoa; and he, desiring to show them extraordinary hospitality, ordered a cannibal feast to be prepared for them. The purveyor for this feast, Ngavindi, entrapped and killed two youth; but their bodies were not considered enough for the feast, and he therefore hid with his warriors in canoes covered with green leaves under mangrove trees by the shore and surprised a party of women, and seized fourteen of them. Tidings of this event were borne to the island of Viva, a few miles

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north, where two missionary ladies, Mrs. Calvert and Mrs. Lythe, were alone with their children, their husbands being away at a conference of missionaries on another island. These ladies felt that they must do what they could to save these women, and for this purpose set out with a friendly chief in a canoe for Mbau. As they drew near to Mbau they heard the din of the death-drums and the shrieks of the women who were being murdered, and hurried the paddling of their boatmen, and at length leaped ashore and pressed through the throngs of savages to the house of the king. Although there was the penalty of death for any woman who should go unbidden into the presence of the king they went directly to him, and with whales' teeth as presents in their hands demanded the release of the women. Strange to say, he granted their request; five women who were not yet killed were rescued, and the missionary ladies returned safely to their homes. Amid such scenes as these the missionaries labored on, sometimes suffering greatly in the terrible hurricanes that occasionally swept over this part of the Pacific, sometimes in peril amid the wars of the natives, and often utterly horrified by the brutal vices and fiendish cruelty of the people.

The spirit of the gospel that would rescue the most degraded and evil of mankind was illustrated in their labors among these monsters of lust and cruelty, and the power of the gospel to uplift and ennoble the most hopeless of men in the success that followed their labors. Gradually they gathered children into their schools and congregations into their chapels, and one by one the

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haughtiest and fiercest of the savages bowed before their proclamation of divine love. Finally a wonderful revival of religion occurred. The natives were utterly overcome with fear and contrition for their sins. "They prayed in agony. They literally roared for hours together. Sometimes they fainted from exhaustion, and they had no comfort till they found peace in believing in Christ." Hundreds were afterwards received into the churches, and among them some of the most savage chiefs.

After this revival the progress of the missionary work was very rapid. Heathenism was soon universally renounced, the awful horrors of cannibalism ceased; churches were everywhere organized and the forms of Christian civilization adopted. On the Island of Mbau a great stone, on which it had been the custom to slaughter victims for cannibal feasts, on which Mr. Lythe once saw fourteen persons killed, was conveyed by the natives to a church, hollowed out, and made a baptismal font; "a fit emblem," it was remarked, "of the people who had been transformed from pagan barbarism into Christian character."

During the year 1874 a terrible mortality was caused by measles in the Fiji Islands. King Thakombau and his three sons visited Sydney and returned home ill with this disease. A multitude of chiefs and friends gathered from all the islands to welcome them, and returning to their homes spread the contagion. When taken sick the natives rushed into the streams of water to cool their fever, and when recovering ate improper food. The

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result was that 40,000 people, one-third of the population, died.

The present population of the Fiji archipelago is about 128,400. At the time of its discovery it was estimated at 200,000. The diminution is chiefly attributable to the mortality caused by foreign diseases. Of the present population, 111,743 are Fijis, 3,567 Europeans, 796 half-castes and 4,230 Rotumans.

The Fiji Islands were formally annexed to Great Britain in the year 1874. The king, Thakombau, had for many years been harassed by the contentions of his chiefs, the opposition of the foreign settlers and the demands of foreign countries for redress of wrongs, and therefore finally ceded his islands unconditionally to Great Britain. On this occasion he said to Governor Sir Hercules Robinson, the English commissioner, "If matters remain as they are, Fiji will become like a piece of driftwood and be picked up by the first passer-by. I am assured that, if we do not cede Fiji, the white stalkers on the beach, the cormorants, will open their maws and swallow us. By annexation the two races, the white and the black, will be bound together under laws, and the stronger nation will lend stability to the weaker." In the ceremony of cession Thakombau handed his war-club to the commissioner, saying, as interpreted, "The king gives her Majesty, Queen Victoria, his old and favorite war-club—the former, and until lately the only known, law of Fiji. In abandoning club-law and adopting the forms and principles of civilized societies he lays by his old weapon and covers it with the em-

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blems of peace. The barbaric law and age are of the past; and his people now submit themselves, under her Majesty's rule, to civilization."

The result of the mission work in Fiji is that, where sixty-five years ago there was not a single Christian, to-day there is not an avowed heathen. For many years cannibalism has been wholly extinct. Miss Gordon-Cumming has remarked in her book, "At Home in Fiji," that "it is difficult now to imagine that this people, with their mellifluous speech and almost Parisian manners, were the cannibals of ancient times." The number of their churches is now 900, the number of their church-members 27,000, the attendants at religious meetings 100,000 and the pupils of Sunday-schools 40-000. In almost every house family worship is observed, and with great enthusiasm and benevolence the people are conducting mission enterprises for the pagan islands further west.

In all history no human enterprises have caused such a change in the character, conduct and condition of a degraded people as this that has been accomplished in Fiji, nor is there any more remarkable transformation reported in the annals of missions. The uplifting by the sun of the briny waters that surge around these islands, to float in the sky and gleam in hues of light, is not more wonderful than this transformation by divine grace of the foul and fiendish heathen into humble, loving and lovable Christians, into sons of God and joint-heirs with Christ.

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CHAPTER XV.

MELANESIA.

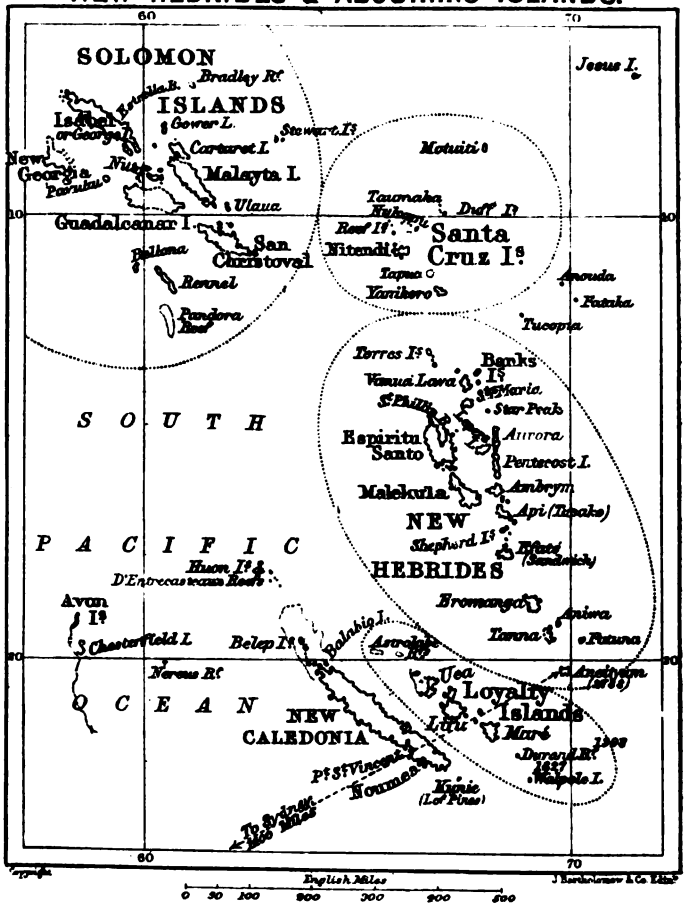
THE missionary enterprise has been progressive. Each island in turn, as it has received light, has beautifully become a radiating centre to send light into the surrounding pagan night, and thus almost every group of the South Pacific has sent evangelists to the little clusters of the New Hebrides, the Loyalty and the Solomon Islands, and to New Caledonia and Sumatra.

A description of these islands would be like a repetition of the sketches that have been given of mountains of verdure rising from the blue ocean, with waving plumes of palm and plantain and picturesque forms of ridges, valleys and cliffs; "summer isles of Eden lying in dark purple spheres of sea."

But a brief account should be given of a few of the New Hebrides, which are of special interest in mission history. Erromanga, where Williams and several other missionaries were martyred, is an island measuring thirty by twenty-two miles, with mountains 3,000 feet high. Tanna, where the most thrilling adventures of missionaries occurred, is "the most lovely and fertile island of this group," measuring twenty by eighteen miles, "rising abruptly from the ocean, with green table-topped mountains piled gracefully together." On this island is the volcano Yoswa, that gives out a great light and throws

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NEW HEBRIDES & ADJOINING ISLANDS.



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up large stones at regular intervals of five or six minutes. Aniwa, where there has been extraordinary missionary success, is a "dainty gem" of coral formation, ten miles in circumference and of about fifty feet elevation above the ocean. Aneityum, where there have been equally great missionary triumphs, is the most southerly island of this group. It has mountains 2,788 feet high, and is partly barren, with a bare red soil, and partly clothed with a dense foliage of beautifully contrasting shades of green.

The inhabitants of the New Hebrides are mixed races, as is indicated by the fact that they speak some twenty different languages—in some cases on the same island two or three languages as different from each other as French and German. But all these languages have the same grammatical construction. The natives are chiefly of Papuan stock with some traces of Polynesian lineage. They are smaller, darker and weaker than the Polynesians, but lighter than the true Papuans; their hair frizzly, foreheads receding, and noses flat.

It would almost seem to have been in grim irony that, in 1606, Quiros, on discovering the most northern island of this group, gave it sacred names—calling it Espiritu Santo, its harbor Vera Cruz, its river Jordan, and its chief town New Jerusalem—for the character of the natives was not in keeping with such names. To those who have always lived in the comforts and refinements of civilization hardly anything could be more revolting than the appearance and conduct of these natives. They are described as "roving about in a state of perfect nudity, the women wearing only a petticoat a few inches

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wide of matting wrought in diamond patterns of red, white and black colors, and all, men and women, smeared over their faces with a red pigment of ochreous earth or turmeric, or blackened with charcoal; sometimes, with a horrid humor, painted with different colors on opposite sides of their faces; the cartilage of the nose in many instances pierced and the orifice filled with a circular piece of stone, and the lobe of each ear hung with ornaments of sea- or tortoise-shell. Ingeniously wrought bracelets or small rings of ground cocoanut shells were worn around their arms and ankles, garters of green leaves were tied around the leg under the knee, and their long crisp hair was gathered into a large topknot colored yellow and surmounted with a plume of cocks' feathers." On Aneityum the men dressed their hair in small tresses, each bound round very neatly, with thin, well-prepared fibres of a slender plant, to within one inch of the ends.

"They lived in wretched huts, built of branches of trees stuck into the ground, fastened to each other at the top and covered with leaves. For the most part these huts were not more than four feet high, six feet wide, and varying in length according to the number of people in a family—if indeed such an assembly of degraded beings may be called a family—a man having three to seven wives, and these his slaves; the children of whom huddled together in these wretched hovels without any sense of shame, having in most cases only dried grass to cover them and in some instances burying their bodies in the earth for warmth or protection from the mosquitos."

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Rev. Joseph Annand, who spent three years on Fatè, thus speaks of his experiences there in 1874 with a brother missionary, Mr. Mackenzie: "We met one man who had thirty-five wives and had eaten sixty-seven human beings. We slept in a low grass house, about forty feet long and eight feet high, with a door two and a half feet high. Just outside of the door was a gutter of filth, ankle deep. We had cocoanut mats to sleep on. The oven was open near us, and in consequence we could not eat some of the food cooked there. We had a shelf on the wall two and a half feet high by as many wide, for two of us to sleep on, and thin mats to cover us. The mosquitos and fleas cannot be imagined. Each leg of our bedstead-shelf had a pig tied to it, which tugged so that we feared a great fall. An old woman who slept on the stove belabored the pigs in the night to keep them quiet. In the morning we were awakened by the crowing of a cock which was right beside us. The census of the dwelling for the night was, 'Thirteen pigs, seven people, rats, and fowls.' Four or five months later the enemies of our entertainers came down upon them and cooked and ate every person in the family."

Like the savage races further east, the New Hebridese were addicted to infanticide, widow-strangling, cannibalism and idol-worship, and, like them, were made only worse by contact with foreigners; for traders and "blackbirders" repeatedly pillaged their property, burned their villages and massacred or sold into slavery many of their people. They were also maddened by the belief that diseases were introduced by the white men, and in this

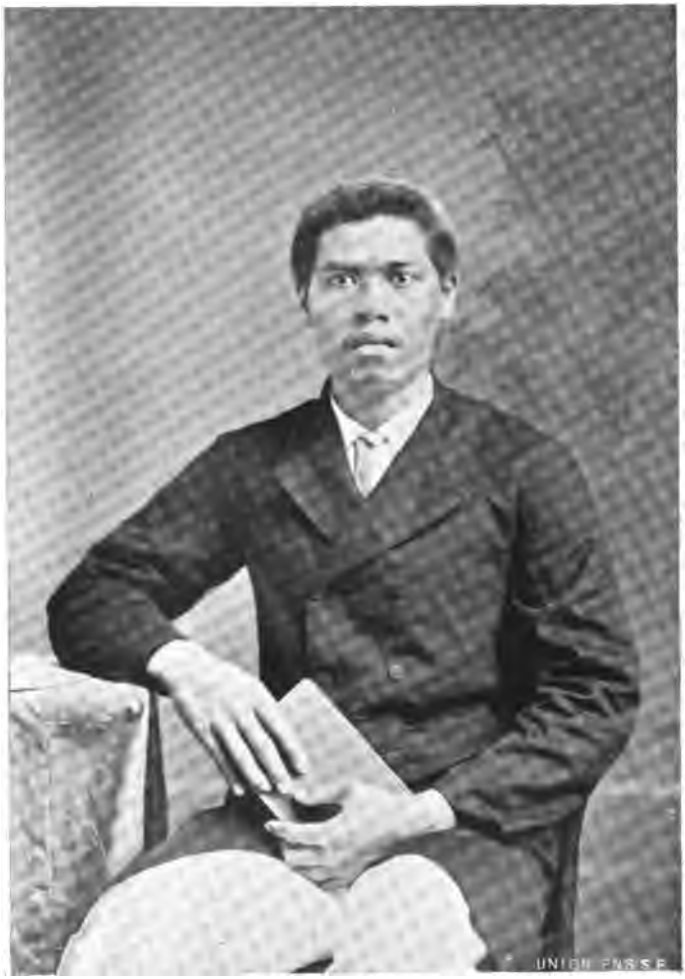
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belief were partly correct; for, as has been mentioned, the measles were purposely introduced into Tanna and other diseases were caused by the vices and intemperance of the foreigners. The result has been that the natives of these islands have taken every possible opportunity to kill the white men and destroy their ships, and have surpassed all the races of the Pacific in treachery, cruelty and malignity towards foreigners. For this reason these islands have well been named "The Dangerous Islands," and described as "hells on earth."

To accomplish the high aims of missions towards such a people would seem to have been impossible. One might almost as well hope to transform the denizens of the ocean around their shores—the reptile-like eels, the wallowing whales, the slimy octopi and the man-eating sharks—into gentle creatures of the land and upper air, into flying fowl or birds-of-paradise, as to change so demon-like a race into a pure, godly and loving people. But beneath their savage exterior and in their wild ferocity were germs of a nature made in the image of God, susceptible of the holiest culture and capable of the highest growth, and when there came to them, in their darkness, woe and degradation, evangels of the sublimest truths, and with these truths the blessed influences of the Divine Spirit, they were gradually subdued, and changed to humility, purity and nobleness of character.

But the process of transformation was slow. At first there was for the missionaries a period of perils and martyrdoms. When the light first shone "the darkness comprehended it not." These islands have been well

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SAMOAN MISSIONARY.

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called "The Martyr Islands," so many pioneers of the missionary enterprise have fallen here. The natives were moved to destroy these devoted heroes by the superstition that they caused malarial diseases by supernatural influences. The history of these islands is almost repetitious by its ever-recurring accounts of this wrath of the natives, which broke forth at the returns of the unhealthy seasons as regularly as the eruptions of their Tannese volcano. It is not to be wondered at that, with this delusion, they sought to murder the missionaries; for with equally absurd delusions civilized people have persecuted and put to death persons whom they suspected of witchcraft, and have often mobbed and lynched monstrous villains. The natives were also moved by their very idea of justice to destroy the missionaries in retaliation for robberies, murders and kidnappings committed by white men, just as Americans inflict fierce vengeance on the Indians who burn their homes and kill their wives and children.

The history of the New Hebrides mission begins with accounts of such conduct of natives towards the missionaries at the island of

ERROMANGA.

Capt. Cook, the discoverer of this island, gave its inhabitants sad first impressions of the character of white men. While here on shore he became alarmed because some natives laid hands on his boat, and therefore caused his seamen to fire two volleys of shot into their midst, and killed four of them and wounded many

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more. Afterwards he fired from his vessel four-pound shot among their houses. In subsequent times traders who came to obtain sandal-wood, which brought great prices in China, committed many similar outrages. At this island a trader killed a son of the chief Raniani just before the great missionary apostle John Williams and a young missionary by the name of James Harris arrived to introduce Samoan teachers. Unfortunately these missionaries landed here as among infuriated wolves. As they were going inland they saw too late their danger and turned to flee. Harris was quickly knocked down and clubbed. Williams reached the sea, but stumbled over the slippery stones of the beach and was pierced with arrows by the very chief whose son had been killed by the trader, and their bodies were eaten by the savages. During the following year some of their bones, as it was supposed, were recovered and interred at Upolu, Samoa; but it is probable that the natives delivered up bones of their own people, supposing that merely human bones were asked for.

To renew the mission enterprise on this island, and afterwards to continue it here and on the other islands, after terrible martyrdoms, could not have been suggested by "motives of avarice or of worldly ambition." To leave homes of safety, comfort and refinement and go into fellowship with these unclean and sensual savages, and into the fire of their demoniac rage, could have been prompted only by a pure benevolence kindled by divine love. It is delightful to note that even the degraded Polynesian races themselves entered upon this crusade

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against heathenism and went to the front in its trials and martyrdoms. It was native Samoans, just lifted out of the depths of pagan degradation, who were often the pioneer missionaries in these islands, again and again took up the blood-stained banner of the cross, and toiled and suffered and died in this holy warfare.

These Samoans now volunteered to renew the attempt to carry the gospel to Erromanga, and in 1840, under the conduct of Rev. T. Heath, two of them were taken thither to labor as evangelists. They were badly treated and for several months suffered for lack of food, obtaining barely enough to sustain life by the kindness of a friendly native who supplied them by stealth. When the missionary vessel arrived during the following year they fled with difficulty to it and returned to Samoa.

In 1852 two natives of Rarotonga and a native of this island of Erromanga, who had been educated at a mission school at Samoa, went thither, and were welcomed by the people. The result of their labors was that in process of time one hundred natives renounced idolatry, two chapels were built, and the very chief who murdered Williams embraced Christianity and delivered up to the teachers the club with which the murder had been committed.

In 1857 Rev. George N. Gordon, a young man from the Presbyterian College at Halifax, Nova Scotia, volunteered to aid in the perilous work on this island, and proceeded thither with his wife. Soon after their arrival a terrific hurricane occurred, and after this the measles were introduced by a trading ship and caused many

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deaths. As usual the natives attributed all such calamities to their gods, and now, supposing that the presence of the missionaries was the cause of their anger, became infuriated against them. While Mr. Gordon, in order to get away from the malaria of the low swamps, was building a house at a place elevated 1,000 feet above Dillon's Bay, some natives waylaid and killed him, and then meeting his wife, who ran to inquire about the disturbance, killed her also.

A younger brother of Mr. Gordon, Rev. James D. Gordon, now offered to take up the standard of missions on this island, and heroically went thither in 1864. He labored efficiently eight years, but finally was tomahawked by a savage who supposed that he had caused the death of his child by supernatural influence. About two years before the Rev. James McNair, who had come to assist Mr. Gordon, had died of malarial disease. And now another missionary, Rev. Hugh A. Robinson, hastened to continue the work on this island, and in a few years was able to organize a church of 190 members and to employ thirty-three native teachers in evangelical work. In the church built by him at Dillon's Bay a tablet was placed with this inscription :

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"Sacred to the memory of Christian missionaries
who died on this island:

JOHN WILLIAMS,
JAMES HARRIS,

Killed at Dillon's Bay by the natives, 30th November, 1839;

GEORGE N. GORDON,
ELLEN C. GORDON,
Killed on 20th of May, 1861;
JAMES MCNAIR,
Who died at Dillon's Bay, 16th July, 1870; and
JAMES D. GORDON,
Killed at Portinia Bay, 7th March, 1872.

They hazarded their lives for the name of our Lord
Jesus. Acts 15 : 26.

It is a faithful saying, and worthy of all acceptation, that
Christ Jesus came into the world to save sinners.
1 Tim. 1 : 15."

Other islands of this group as well as Erromanga have merited the title of "Martyr Islands," among which is

FATE, OR SANDWICH ISLAND.

Here, as at Erromanga, the primitive ferocity of the people was increased by the horrible atrocities of the foreigners. Here, as has been related, the crews of three sandal-wood vessels got into a quarrel with the natives, killed one hundred of them, and then pursued a company of thirty aged men, women and children to a cave, and there kindled a fire and suffocated them, and then cut down the fruit-bearing trees and pillaged the houses

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of the villages. In retaliation a chief afterwards killed twenty-two seamen of a wrecked whaleship and distributed their bodies to his people to be eaten. For missionaries to land among these natives, while they were thus fierce for revenge against foreigners, was like Daniel entering the lions' den.

But providentially the way was opened to make a peaceful beginning of the mission work on this island. A Samoan chief, by the name of Sualo, while endeavoring to voyage to the Tongas was driven to this island by a storm. He gained the favor of the natives, married the daughter of the chief and became a leading man. Hearing what had been accomplished by missionaries at Samoa he sent a request to Messrs. Murray and Turner, as they were passing in the missionary packet John Williams, that they would send teachers to this island, and four Samoan teachers were committed to his protection. He aided them in their Christian work, and finally with a number of the natives renounced heathenism. The idolaters on the island made opposition and, with their ever-recurring suspicion that the teachers were bringing the wrath of their gods upon them, murdered several of them.

In subsequent times the mission work on this island was carried to signal success, and such a change effected in the character of the people that when a vessel with one hundred and twenty people on board was wrecked here, instead of killing and devouring them, as they would have done in former times, they rescued them all, took them, thirty to one village, thirty to another, and so

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on around the island, and sheltered and fed them all until a vessel arrived on which they were provided with safe passage to Fiji.

No island of this group has a more thrilling history than

TANNA,

which has been called "The Light-house of the South Pacific." Here were a people like their own climate; sometimes mild and pleasing, like their days of calm and sunshine, and sometimes wild and furious, like the cyclones that occasionally stormed over their island and prostrated their forests and destroyed their houses.

On this island were a greater number of different tribes, speaking different languages, than on any other of the group. Any native going beyond the boundaries of his own tribe was in peril of his life. Once two young men stole their way to an eminence to see a ship lying at anchor and were discovered by the neighboring tribe, murdered and eaten. These tribes were constantly at war. When once informed by a chief returning from Aneityum that there was no war on that island they incredulously exclaimed, "When was such a thing heard of as a country without war!"

Into this babel of languages and whirlpool of strife missionaries at length ventured with their messages of divine peace and blessing. Rev. John Williams came here on the day before his death, and was much pleased with the apparent friendliness and peaceful disposition of the people, and set on shore three excellent Samoans, who were most cordially welcomed. So eager were the

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natives that these teachers should take up their abode among them that they would not allow them to return to the vessel for their baggage, except as three of the crew remained as hostages till they again landed. But soon after the vessel departed the teachers found themselves in peril because of the intertribal wars and the disposition of the natives to attribute the diseases caused by malaria to supernatural influence exercised by them. Two of these teachers died of these epidemics and the others fled from the island.

So important however seemed this beautiful island, the most fertile and attractive of the group, having a population of 12,000, that the Samoan Assembly of missionaries in 1842 sent thither Rev. Messrs. Turner and Nesbit, with their wives. The story of their experiences and that of the missionaries who succeeded them, although distressingly full of painful incidents, may well be considered in detail, as it pictures the light shining in darkness, and illustrates how the Lord was with his servants, to interpose by special providences in their behalf and to bless their labors.

Messrs. Turner and Nesbit at first were most kindly received by the natives. But as soon as they were able to use the language, and had given some little instruction, a body of cannibal sorcerers living near the volcano became jealous of them, because of their increasing influence with the people, and made several futile attempts to destroy them. Finally an epidemic broke out, and these priests persuaded the natives that the missionaries were the cause of it; whereupon the heathen tribes,

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infuriated as against the worst of enemies, surrounded the village in which they resided. The natives of the village now entreated the missionaries to aid them in the battle that was about to occur, and when this was refused asked them to lend them a gun, which also they would not do. The only resource of the missionaries now was prayer. But just as the heathen were about to attack them a terrific thunderstorm burst upon the island, and the natives fled in every direction for shelter from the torrents of rain. During the following day, however, they again gathered, to the number of 2,000, around the village, and at night approached, setting fire to the houses of those friendly to the missionaries. Finally, as the only way of escape, the missionaries secretly fled with their Samoan assistants to a canoe at the beach, and put to sea. But the violent wind and the high sea compelled them to return, and at length, utterly exhausted and despairing of deliverance, they went back to their home. At daybreak hundreds of the heathen again surrounded their premises, uttering their horrid war-cries, and for two hours they were in continual suspense, expecting every moment to be massacred, when suddenly the cry, "Sail ho!" was raised. A ship, the Highlander, Capt. Lucas, was entering the harbor. The captain of this ship had heard of their going to this island, and in passing by had been moved by interest for them to enter the harbor and inquire about their condition. He now provided them with armed protectors, took them aboard his vessel and conveyed them to Samoa.

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Two years after this the missionary vessel was employed to take back the Samoan and Rarotongan teachers to this island; and they were joyfully welcomed by the natives. The war of persecution had ended; many natives had died of pestilence, and inferring that the judgment of heaven had been visited upon them for their ill treatment of God's servants they were anxious to show favor to these teachers. But at the return of the unhealthy season of the year fever, ague and dysentery again prevailed; several of the teachers died, and the rest were obliged by the natives to flee from the island for their lives.

But many of the Tannese had become warmly attached to these teachers, and during the following year they fitted up canoes and went to Aneityum and persuaded them to return to Tanna. Again, however, the fevers broke out, and the smallpox, which was recklessly introduced by a trading vessel, made terrible havoc. To attempt to assuage the fears and rage that now maddened the natives was like attempting to curb their volcano, to repress its vapors and discharges of rocks and fire. The teachers, therefore, were again obliged to flee from the island.

The Presbyterian churches of Scotland, Canada, Australia and New Zealand now united in assuming the care of this mission. "The missionaries sent by these churches were organized into one synod, called the New Hebrides Mission Synod, which should meet annually and determine upon their own operations, each missionary being responsible to his own church."

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Under this arrangement Rev. Messrs. John G. Paton, Joseph Copeland, and J. W. Matheson, with their wives, in 1858 set out for Tanna. They went first to Aneityum, and leaving their families in the care of the missionaries Geddie and Inglis proceeded to Tanna to build houses. Mr. Paton remarks, in his intensely interesting aubiography, that their first sight of the natives "drove them to the verge of dismay, as they beheld them in their paint, nakedness and misery."

They built hcuses for Messrs. Paton and Matheson at Port Resolution and for Mr. Copeland at Juakaraka, on the opposite side of the island. With axes, knives, fish-hooks and blankets they purchased sites for buildings, coral for lime, timber for the framework of the houses and sugar-cane leaves for thatch.

While they were laying the foundations of these houses intertribal wars raged around them, and bodies of the slain were cooked and feasted upon before their eyes. So horrible was the appetite of the natives for human flesh that, as Mr. Paton relates, they sometimes even disinterred the bodies of men recently buried and devoured them. The stream from which they obtained drinking water was polluted with the blood of those slain in battle, and the missionaries were obliged to use only the milk of cocoanuts for drink.

Having partially finished their houses they brought their families to this island on November 5, 1858. Unfortunately Mr. Paton had selected a location for his house in the low malarial region; in consequence of which during the first year he had fourteen attacks of

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fever, and in less than five months after his arrival had the overwhelming affliction of losing his wife by malarial sickness.

The subsequent history of these missionaries is a painful record of sufferings incurred amid hurricanes, epidemics, wars, and cannibal practices. More than once Mr. Paton came to the point of death by fever. Finally he erected another house, on a high ridge in the sweep of the trade-winds, and there afterwards enjoyed better health. In 1860 the Rev. Mr. Johnson, of Nova Scotia, who was sent to assist him, died of fever while his house was surrounded by savages threatening his life. Soon afterwards Mr. Copeland was obliged by ill health to leave the island, and Mr. and Mrs. Matheson took their place at Juakaraka. Several of the Samoan teachers also were murdered, and others died of the smallpox and the measles, which were purposely introduced and which destroyed one third of the people. Because of the drouths, pestilences and hurricanes the sorcerers living near the volcano repeatedly plotted to destroy them, and their escapes were most marvellous. Once Mr. Paton, to teach the priests the folly of their superstitions, challenged them to kill him by their incantations, and with this view bit off and ate pieces of bananas and gave the remainder to them for use in sorcery, for, according to their belief, he was by this act completely in their power, since they had these fragments of food partly eaten by him to conjure with, and they made extraordinary prayers many days for his death, but finally admitted that his Jehovah was mightier than their gods.

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At length some vile foreigners on this island positively informed the natives that the missionaries were the cause of their diseases, and offered to supply them with powder and shot for destroying them. Nothing was now talked of but war. By the advice of a friendly chief Mr. Paton at last fled from his house just in time to escape their attack, and took refuge in the top of a huge chestnut-tree. Afterwards at night he secretly went to the beach, and with his assistant Samoan teacher put to sea in a canoe; but a strong head wind and rough sea nearly swamped the canoe and drove them back to port. Mr. Paton then hired a chief to guide him by a secret path to the other side of the island; and with wonderful escapes from savages, who repeatedly met and threatened him, reached the residence of Mr. Matheson. Here he and Mr. Matheson's family were rescued by the vessel Blue Bell, which had been sent by the missionaries at Aneityum to deliver them, and arrived just as the savages were about to attack them. In subsequent years the mission work was resumed on Tanna by Rev. Mr. Watt and Rarotongan and Samoan teachers; schools were established and churches organized, but the condition of the people is still deplorable.

The sublime epic of this struggle against the savagery and paganism of the New Hebridese continues in narratives of the wonderful work that was performed in

ANEITYUM.

This island is situated only a few miles from Tanna. In 1841 two Samoan teachers were taken thither, and

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were welcomed by a multitude of the natives with joyful shouts and a waving of green boughs. They succeeded well in their labors till the occurrence of an epidemic, by which one of them, as well as many of the natives, died, and on account of which they were driven by the natives to the barren parts of the island. In October of the following year they left this district and made their residence on the opposite side of the island; and here in process of time were able to persuade many of the natives to abandon their heathen practices. This aroused the jealousy of the priests, and at times their lives were in great peril.

In 1848 Rev. Messrs. John Geddie and Powell, with their wives, were sent from Nova Scotia to this island. They found that a good work had already been done among the people by the Samoan teachers, and subsequently were able every year to report remarkable success; but they had also to tell of persecution by the idolaters. Their church was burned and their own house set on fire, and barely saved by Christian natives who were keeping watch by night. Four of the converts were killed and eaten. At another time three men and three women of the Christian tribe were killed by the heathen. Mr. Geddie unwittingly incurred the wrath of the natives by cutting trees from a sacred grove, and by erecting a fence in a way, according to the natives' superstitions, to shut off the path by which demons were accustomed to pass from the mountains to the sea. But by kind words and friendly conduct he succeeded in conciliating them; though on

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several occasions he narrowly escaped death at their hands.

In a few years almost the entire people embraced Christianity. They showed the genuineness of their conversion by their works. Immorality and heathen practices were abandoned; deeds of benevolence took the place of deeds of cruelty; $5,000 were contributed for the publication of a translation of the Bible; and the product of their cocoanut trees for six months, amounting to twenty-six tons of copra, worth $574, was given for roofing two churches with corrugated iron. Fifty natives went forth as evangelists to other islands. After the death of Mr. Geddie a wooden tablet was placed back of the pulpit at Anelcauhet with the inscription, "When he landed, in 1848, there were no Christians here; and when he left, in 1872, there were no heathen."

Turning from this island of Aneityum we find an equally bright record of work performed in the little coral island of

ANIWA.

Here in 1840 Samoan teachers landed, and afterwards teachers from Aneityum. The latter were attacked by the savages; one of them was murdered, and the other fled. In 1866 Rev. J. G. Paton, after his escape from Tanna, was located here. Remembering his sufferings from malaria at Tanna he chose for the site of his house the highest ground of the island, a mound which had been used for ages as a place for the burial of bones thrown out from cannibal feasts. The natives supposed that their gods would destroy any one who should des-

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ecrate this place. But when they perceived that his family continued unharmed, and finally were able without evil consequences to eat fruit of banana trees cultivated on this ground, they concluded that the God of the missionaries was able to resist their gods.

The history of this island is, like that of the other New Hebrides, a story of sufferings, privations and dangers experienced among the squalid and barbarous natives and amid the fearful hurricanes that occasionally occurred, and also of wonderful deliverances, and of signal successes in the mission work. As on Tanna, the savages many times sought to take Mr. Paton's life and to burn his buildings, but by the vigilance of friendly natives, and by his own sagacity and presence of mind, he escaped. His first church, almost as soon as built, was torn to pieces by a hurricane; his house also was destroyed, and he with his family escaped only by taking refuge in their cellar.

Mr. Paton gained a great advantage by founding an orphan school, from which many teachers and preachers went forth who did excellent work in this and other islands of the group. Three years after his arrival he received to the Lord's Supper twelve natives, the most of whom had been murderers and cannibals. Finally the whole population embraced Christianity.

In September, 1892, Mr. Paton went to the United States to apply for an international contract forbidding the sale of ardent spirits and fire-arms to the natives of New Hebrides, and also forbidding the continuance of the "Kanaka traffic," or slave-trade, by which one third

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of the natives of those islands have been transported to Australia and the Fijis. On his arrival in San Francisco the writer had the pleasure of meeting him. He was then venerable in appearance, about seventy years of age, with a long white beard and hair and a kindly beaming eye; in looks and manner a veritable missionary apostle. He made a profound impression by missionary appeals in the United States. Rev. F. A. Noble, D. D., of Chicago, said: "Whoever has seen him has been drawn to him in trust and admiration. Whoever has heard him, whether in parlor or pulpit or on the platform, will never forget him. He is a man of God, full of faith and the Holy Ghost, devout, tender, sweet, humble, loyal to the truth, and consecrated in every pulse and power of his being to the service of Christ."

There are now in the New Hebrides 18 ordained missionaries and 120 evangelists. The islands, Aneityum, Aniwa, Erromanga, Fatè, Nguna, Metoso, Makuru and Emae, are almost entirely Christian. Missionaries are located on the other islands, and meeting with success. The Bible has been more or less translated into fifteen languages of this group.

In the Loyalty, Santa Cruz, Solomon, and other islands further west, mission work has been conducted by the Melanesian Society of the Anglican Church of New Zealand. The method of this society has been to gather bands of young men from the various islands, educate them at Norfolk Island, and finally send them as missionaries to their respective homes. Bishop John C. Patteson, while engaged in this work, was murdered at

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Nakapu, of the Swallow group, in retaliation for atrocities of traders. The report of this society for 1888 shows 766 baptisms, 145 teachers, and 2,514 scholars.

The south-eastern portion of New Guinea, under the government of Great Britain, was entered by the London Missionary Society in 1872; and they report 12 churches organized, 500 natives baptized, and 2,000 children received into schools. This promises to be one of the most successful and important missions of the Pacific; but it is almost too soon to narrate its history.

When we consider the degraded condition of the people of these islands, the extreme difficulty of communicating with them, through their many languages, the indescribable sufferings and numerous deaths of the missionaries by hurricanes, malarial fevers and the ferocity of the natives, we must regard the missionary enterprise among them as one of the most extraordinary displays of heroism of modern times, and the uplifting of this degraded race as one of the greatest illustrations of the far-reaching love and divine power of Christ.

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CHAPTER XVI.

PITCAIRN AND NORFOLK ISLANDS.

THE desperate adventurers who in the latter part of the last century settled on Pitcairn Island led a life of more romantic interest, more tragic events, and more remarkable consequences, than that of the so-called Robinson Crusoe, who was described as residing on the neighboring island of Juan Fernandez. Though the story of these adventurers does not strictly belong to mission history, it seems to be necessary to give it in this book in order to complete the history of the "changes from the old to the new in the Pacific."

After the return of Capt. Cook from his voyages of exploration in this part of the world, the British government determined to introduce the breadfruit trees, of which marvellous accounts were given, into the West Indies, and for this purpose sent Lieut. William Bligh to procure them from Tahiti. Lieut. Bligh had formerly visited the Pacific as captain of the Resolution, under Capt. Cook. He sailed from England on the 23d of December, 1777, in the war-sloop Bounty, with forty-four seamen, a botanist, and a gardener, and arrived in Tahiti in the following October. Remaining there six months, he carefully stored his ship with over a thousand breadfruit trees, planted in 800 tubs and boxes, and then in April, 1779, set sail for the West Indies.

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One would have thought that, after their long exile from England, these seamen would have been delighted to be "homeward bound;" but they had become demoralized with the enchantments of Tahiti, and were impatient under the severity of their commander and the tiresome routine of sea-faring life. Their commander, Lieut. Bligh, seems to have been a pious man, and he doubtless had reason for exercising severity towards them, as some of them were desperate men; but he certainly was unwise in his methods of discipline.

The foremost one to revolt against him was his mate, Fletcher Christian, who had been with him on a former voyage and was under pecuniary obligations to him. Christian came from a respectable family in England, being a brother of Prof. Christian, the annotator of Blackstone's Commentaries, and he had a wife and children in England. He therefore had everything to lose by committing crime. But he was exasperated because Lieut. Bligh often made taunting allusions to his indebtedness and now charged him with pilfering from the ship's supply of cocoanuts. Upset by these annoyances, as a ship without ballast may capsize in the lightest squalls, he resolved to desert the ship. As he was about to do this on a raft, on the 28th of April, while the ship was near Tofoa, of the Tonga group, he confided his plan to a shipmate, and this man advised him rather to undertake to capture the ship and return to Tahiti. Strange to say, this mad proposition pleased him; and he at once suggested it to many of the crew. They agreed to it, some from desire to return to sensual life at

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Tahiti, and others from fear of being in the weaker party on the ship. Thinking that "if it were to be done, it were well it were done quickly," they lost no time in acting on this proposition. Christian with three men seized Lieut. Bligh when he was asleep in his berth; and the other conspirators seized the officers. Lieut. Bligh broke away, and sprang upon the upper deck, and called for help to put down the mutiny; but he was quickly overcome, and with his officers and special friends, nineteen in number, placed in the launch. This was a boat twenty-three feet long, and six feet nine inches broad, and had a mast and sails. The mutineers put into this boat 150 pounds of bread, thirty-two pounds of pork, twenty-eight gallons of water, six bottles of wine, six gallons of rum, a compass, a quadrant and four cutlasses, and set the boat adrift.

It will be of interest to briefly consider the adventures of that little company in this boat before proceeding with the history of the mutineers. So many men in so small a boat were uncomfortably crowded; the boat was weighted down to within six inches of the water; the wind was strong, the sea high, and it was necessary to continually bale out water from the boat to keep it afloat. They steered for the island, Tofoa, which was thirty miles distant; but as they drew near to it they found that its shores were high and lashed with a tremendous surf. They therefore sailed around to the leeward, or northwest, side of the island, and there entered a cove and anchored.

On going ashore to search for food and water they

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found that only a few cocoanuts could be obtained, and that with peril, from trees on the cliffs, and that water was scarce; but climbing the precipices to the interior of the island they met two natives, who gave them a little food and water. As the storm continued they remained in this cove several days, and were visited by the natives bringing cocoanuts for barter. Finally a great multitude of the natives gathered around them, and showed by their insolence, and by knocking together stones in their hands, that they meditated violence. Bligh therefore suddenly ordered his men to rush with him to the boat, and all but one succeeded in doing so. This one made the mistake of running along the shore, and was pursued by the savages and clubbed to death.

The white men now had considerable difficulty to loose from their anchor, and this gave the natives time to fetch their canoes and pursue them. Paddling towards them the natives hurled stones upon them, and finally were about to lay hold of the boat when Lieut. Bligh threw overboard some articles of clothing. The natives stopped so long to pick up these that the boat got a considerable distance away. As night was coming on the natives then returned to the island.

Lieut. Bligh and his companions now resolved not to again risk themselves among savages, but to endeavor to reach some civilized settlement; and to make their provisions hold out for a long voyage they limited themselves to an allowance of an ounce of bread and one-fourth of a pint of water per day for each man. Bligh measured out the allowance for each meal very accu-

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rately by means of a pair of scales which he made out of two cocoanut-shells, while a pistol bullet (of twenty-five to the pound) served as a weight. The sea continued many days very rough, with squalls of wind and rain, and several heavy thunder-storms occurred, by which they were thoroughly chilled and nearly swamped; but they thereby caught twenty gallons of water, which saved them from dying with thirst.

Lieut. Bligh composed a prayer, partly from his recollection of the prayer-book, for use on this voyage, and wrote it in a blank signal-book which is now extant. It contained confessions of sins, invocations of God's help, and thanks for his mercies, and was often repeated by the party. He also kept a brief journal of their experiences.

Several times they passed close to islands, and once they were pursued by two large canoes filled with cannibals, and barely succeeded in escaping. Their situation was anything but comfortable, with "sharks beneath, cannibals behind, and storms above"! As they passed along the northern coast of Australia they entered a bay and landed on a little island, and obtained abundance of water and feasted on shell-fish. On the 14th of June they arrived at the Dutch settlement at Coupon, on the island of Timore, having been forty-seven days in their little open boat, voyaging 4,000 miles. The Dutch governor, William Adrian Von Este, received them very kindly and provided for them.

Lieut. Bligh arrived again in England on the 23d of March, 1790, and reported the mutiny; and the war-ship

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Pandora was sent to arrest the mutineers. Bligh was promoted by the British government and commanded a ship under Nelson. He was afterwards appointed governor of New South Wales, and ultimately became a vice-admiral.

Turning now to the history of the mutineers, we find that, after setting the boat adrift, they sailed for two hours in a westerly direction, to prevent the company in the boat from knowing whither they were going, and then went to Tubuai, of the Austral group. The natives of this island resisted their attempt to land, and they therefore went to Tahiti to procure interpreters. They informed the Tahitians that the commander and officers of their ship had found an island suitable for settlement, and had sent them to procure provisions. Believing this story, the Tahitians supplied them bountifully with fruit, vegetables and hogs, and even gave back to them a bull and cow that Lieut. Bligh had presented to them. The mutineers then returned to Tubuai and were permitted to land. They at once set about constructing a fort for defence; but the natives got the idea that it was designed for a tomb for themselves, and suddenly attacked them and drove them to their ship.

Christian now proposed that they should go to some uninhabited island, where they would be safe from molestation, but several of them objected. They therefore returned to Tahiti, and there put on shore those who so desired, and divided to them part of the stores of the ship. Thirteen of these men who settled on Tahiti were arrested by the frigate Pandora in March, 1791. This

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frigate was wrecked in the following August on a coral reef near Australia, and four of the mutineers with thirty of the crew went down with her. The remainder of the crew took the surviving mutineers a thousand miles in open boats, and obtained passsage for them and themselves to England. These mutineers were tried in the English courts, and two of them were hung.

The mutineers who remained on the ship invited some native women to a farewell banquet, and then suddenly put to sea, keeping them and six native men on board. They then sailed, by Christian's advice, to Pitcairn Island, and landed at its northwestern extremity in a little bay, which they named Bounty Bay. In going ashore through the surf they carried an infant daughter of one of their Tahitian women in a barrel to protect her from the ocean spray. They then took everything they desired from the ship and set it on fire, that it might not be a means of their being discovered.

Pitcairn Island, which they had now made their home, was discovered by the English captain, Philip Carteret, on the 2d of July, 1767, and by him named Pitcairn after a midshipman who was the first to see it. It is situated at latitude 25° south and longitude 130° west, and is part of the Pearl, or Tuamotu, group, being one hundred miles south of Oeno, of this group. It is five and a half miles in circumference and two and a half in diameter, and rises at its highest point in a central ridge 1,109 feet above the ocean. At its northern extremity there is another peak that faces Bounty Bay with great precipices. This island has no coral reef, but its

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shores rise abruptly in steep and rugged basaltic cliffs, which preclude the possibility of landing except at two or three points. Near the bay is a plateau of fertile land of four hundred feet elevation above the ocean, and beyond this there is a little valley. Water is scarce, and for this reason it is customary to collect it in tanks during times of rain.

At the latitude of Pitcairn cocoanut and breadfruit trees do not thrive well; but bananas, oranges, pine-apples, and the yam, sweet-potato, and taro, have been successfully cultivated on this island. When the mutineers arrived there was here a luxuriant vegetation of palms, pandanus, and grand banyan trees; and brilliant vines overran the rocks and hung veils of beauty adown the faces of the precipices. The island seemed to be just the place they desired, a place where they might realize the poet's dream of uninterrupted enjoyment:

"Never comes the trader, never floats a European flag.
Slides the bird o'er lustrous woodland, swings the trailer from the crag.
.
Here the passions, cramped no longer, should have scope and breathing space.
They would take their savage women; these should rear their dusky race.
Iron-jointed, supple-sinewed, they should dive, and they should run,
Catch the wild goats by the hair and hurl their lances in the sun."

But there were elements in the characters of these men that made an elysium for them impossible. The restless waters that beat on the shores of their island were not more turbulent than the passions that surged

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LANDING-PLACE AT BOUNTY BAY, PITCAIRN ISLAND.

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in their minds, and were yet to change their paradise into a hell.

The number of people who first settled here was twenty-eight. It consisted of nine white men, four Tahitian men, two Austral men, twelve Tahitian women and one infant Tahitian girl. The names of the white men were Fletcher Christian, John Mills, Isaac Martin, William Brown, Matthew Quintal, John Williams, Edward Young, William McCoy, and John Adams, whose name in the ship records was Alexander Smith.

For a few days these people lived in tents while they were building houses, which they erected on the plateau near the bay. Then they began to clear the land for cultivation, and divided it among themselves. They gave no land to the natives, and the natives quietly submitted, as they expected to be only servants to the whites. In clearing the land the mutineers left a row of trees between the village and the sea, to conceal the houses from passing ships. They also left a cluster of trees at the mouth of a cave in a secluded part of the island, as they proposed to hide there in case they should be pursued.

For two years this little community lived in peace, cultivating the ground with seeds and plants they had brought from Tahiti, and providing themselves with whatever they could contrive for their comfort. Then there began a struggle among them that reminds one of the war that Rev. John Williams found at Hervey Island, by which the population of that island was reduced from two thousand to seven. In this struggle there was

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an illustration of the proverb that there is generally a woman in every trouble; for the occeasion of the controversy was the death of Williams' wife, who fell from a precipice while collecting birds' eggs. Williams demanded that another wife should be given to him, and finally appropriated a wife of one of the native men. Then the natives conspired to kill all the whites. They would have succeeded in doing so if the women had not divulged the plot by singing the words,

"Why does black man sharpen axe?
To kill white men."

Hearing this song, Christian seized his gun and went in search of the native men. Finding one of them he discharged his gun, loaded only with powder, to show that the plot was discovered. The native then fled to the woods, and soon with the other natives sued for pardon. This was granted on condition that they would kill two of their ringleaders. One of these, the husband of the woman Williams had taken, was killed, horrible to tell, by this woman herself, and the other by other natives.

For two years now there was peace on the island; but the situation was anything but delightful. Desperadoes such as these and their savage wives could not long continue in tranquil enjoyment. Often were to be heard the loud altercations of the men contending with each other, or the screams of the women receiving chastisement from their husbands. Always the men were in painful anxiety lest their retreat should be discovered and they taken to punishment. Much of the time one of their number sat on a high rock, called "Lookout

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Rock," watching for any war-vessel that might approach to search for them. As they passed tedious hours in this way they suffered from the monotony of their life, homesick desire for the friends from whom they had been long separated, remorse for the crimes they had committed, and dread of the retribution that surely awaited them. They had sought low sensual pleasures, but now they found these as unsatisfactory as the brine of the sea to the thirst; they had fled from civilization, but they needed to fly from themselves; and they could no more escape from trouble than withdraw their island from the ocean that surrounded it.

The oppressive conduct of two of the men, Quintal and McCoy, finally moved the natives to conspire again to destroy all the whites. Taking some guns, with the pretense of shooting hogs, they shot Christian, as he was at work in his yam patch, and then killed four of the other men. There now remained only four white men on the island: Adams, Quintal, Young and McCoy. These with the aid of the women killed the remaining native men, completing the terrible work on the 3d of October 1793. The next tragic event was the death of McCoy, who distilled intoxicating liquor from the sweet roots of the *Ti* plant (*dracœna terminalis*), and in a delirium of drunkenness threw himself over a precipice. Not long after this Quintal lost his wife by her falling over a precipice while hunting birds' eggs. Forgetful of the former trouble that originated from such a cause, he then insisted on taking one of the wives of the other two men. Fearing that he would kill them

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to accomplish his purpose they attacked him, and after a desperate struggle killed him with an axe. Thus all but two of the white men came to sudden and violent deaths—terrible retibutions, it would seem, for the mutiny they had committed ten years before.

There were now on the island the two surviving men, Adams and Young, ten women and twenty-three children. In the greater quiet that prevailed, these men now meditated on their responsibility in the care of these people and on the terrible wickedness of their lives. Adams was first moved to this meditation by a dream. The remembrance of religious instruction received in childhood had remained under all his wild career, like a spark buried under ashes, and now burst into flame. Finding a Bible and prayer-book that had been preserved from the ship, he and Young endeavored to give the little company under their care religious instruction. But Young did not long survive to aid in this work : in the following year, 1800, he died from asthma.

Adams now, with genuine repentance of his former evil life, devoted himself to the religious education of the women and children. It was just the time when such education could be most successfully given to the the children, for the oldest of them was not over ten years of age ; and the situation in this secluded island, away from the contaminating influences of evil society, was as favorable for their training as that of the most isolated monasteries or nunneries.

After this, the little colony on this island led a quiet, peaceful and virtuous life. They began and closed

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PARLIAMENT OF PITCAIRN ISLAND.

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PITCAIRN AVENUE.

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each day with prayer and praise to God. They spent much time in labor, the men cultivating the fields, fishing in the surrounding ocean, constructing houses and canoes, and hunting wild goats and hogs, the women making cloth from the bark of the paper-mulberry, and mats and hats from palm and pandanus leaves. In process of time the patriarch Adams was called to perform wedding ceremonies for the young people that grew up. Rings, ingeniously fashioned out of sea-shells, were used to seal the marriage vows, and new cottages were built for the new families. The little village thus enlarged on the plateau became very attractive, with embowering palm, banana and cocoanut trees, a grand banyan at one extremity, the great mountain peak standing guard near by, and a magnificent outlook over the ocean.

Eight years were thus passed in utter seclusion from the outside world, and then a startling event occurred: a ship arrived; the first ship that had visited the island since the mutiny. Twenty years had passed without the civilized world knowing anything about the mutineers or their descendants. To the young Pitcairners this ship was about as wonderful as Capt. Cook's ships to the Hawaiians, who thought them islands covered with trees. A young woman ran to Adams telling him that an upset shed, with its roof in the water and its posts standing mid-air, was floating towards the island. He at once understood that a ship was coming. It was the Topaz, of Nantucket, Capt. Mayhew Folger, on a sealing voyage to the South Pacific. It arrived at Pitcairn on the 7th of February, 1808. Capt. Folger was surprised to see

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smoke rising from the island, for it had been reported to be uninhabited. He despatched two boats to search on the shore for seals; as these boats approached the land they were met by three men in a canoe. The men spoke English, and stated that there was a white man on the island. Capt. Folger and his crew were cordially welcomed and delightfully entertained by the Pitcairners. On returning to England Capt. Folger reported his discovery of the descendants of the mutineers, describing them as "a very humane and hospitable people," and Adams as "a reformed and worthy man."

For six more years this island remained in isolation from the rest of the world; and then the British warships Briton and Tagus arrived on their way from the Marquesas to Valparaiso. The people on these ships were surprised to see well-constructed houses and cultivated fields on the island; and still more were they surprised when two young men, who paddled off in a canoe, called out in English, "Wont you heave us a rope now?" The young men were cordially received on board the ships. One of them gave his name as Thursday October Christian, a name given to commemorate the time of his birth. He was "a tall, handsome young man, about twenty-four years of age. His scanty clothing consisted of a waist-cloth, while he wore a broad-brimmed straw hat adorned with black cocks' feathers." His companion, George Young, was "a fine noble-looking youth, seventeen or eighteen years of age." These young men were invited into the cabin and to a repast. Before partaking of food they rose and reverently asked the divine

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blessing. The people on the ships were much amused at their curious inquiries about whatever they saw on the ship. Seeing a cow, they inquired whether it was a "huge goat or a horned sow." John Adams had resolved to give himself up to these ships for trial by the British government; but the Tahitian women entreated so earnestly with tears that he should not be taken from them that he was permitted to remain on the island.

In October, 1823, the English whaleship Cyrus, Capt. Hall, visited this island, and at Adams' request left on shore a young man, by the name of John Buffett, to assist in instructing the children. A friend of Buffett, John Evans, nineteen years old, at the same time deserted the ship, hiding in a hollow tree, and remained on the island. It became apparent soon after why he had left the ship. He asked the hand of Adams' daughter. The old man hesitated to give her to a stranger, and referred the matter to the young woman. She replied, "Try it, Daddy." They were then married. Buffett also was married, obtaining for his bride Dorothy, a daughter of Edward Young. About this time a wayward daughter of Quintal was so harshly treated by her brother that she went on a passing ship to Rurutu, of the Austral group, and there became the wife of a chief, and reared a numerous family. It was this woman that in 1833 applied to Alexander and Whitney, of the Hawaiian Islands, when they were visiting Rurutu, to baptize her children. (See Chapter V.)

A very interesting account has been given by Capt.

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F. W. Beechey of a visit he made to Pitcairn in the British war-ship Blossom in 1825. Adams, then sixty-five years old, went on board this ship, the first he had boarded since the mutiny, and persuaded the captain to marry him to his wife. He was described as "a bald, corpulent man, dressed in a sailor's shirt, trowsers, and a low-crowned hat." At that time there were sixty-one persons on the island, of whom twenty-six were adults and thirty-five children. Like the other descendants of white men married to Polynesian women, they were a fine handsome people, of tall stature, well-proportioned, and very vigorous. The average height of the men was five feet and nine inches. "The women also were above the common height; they were muscular from climbing the mountains; their complexion was fairer than that of the men, and of a gypsy color, their hair was dark and glossy, and hung over their shoulders in long waving tresses, that were nicely oiled, tastefully turned back from the forehead and temples, and bound in place by chaplets of red and white aromatic blossoms."

Capt. Beecher and his officers were very cordially entertained by the Pitcairners two days on shore. They were feasted on pigs, chickens, yams and sweet potatoes that had been cooked in the earth, wrapped with hot stones in *ti* leaves. At nightfall torches of *kukui* nuts, strung on the midrib of the cocoanut leaf, were lighted in the houses, and religious worship was conducted. The bedding in which they slept consisted of mats and cloth made from the *wauki*, or paper-mulberry tree.

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Capt. Beechey found that the people were all thoroughly versed in Bible history, and described them as "guileless and unsophisticated beyond conception."

In the year 1828 a Mr. George Huns Nobbs, who had led an adventurous life, having been a midshipman in the British navy, a captive in Spain, and there a while under sentence of death till released by exchange of prisoners, and having gone four times round the world, attracted by the accounts he read of Pitcairn Island started to go thither from London. On his way he arrived at Valparaiso, and obtained a boat, in which with one companion he made the voyage of 2,000 miles to Pitcairn. Old Adams welcomed him, and perceiving that he was a worthy and well-educated man employed him as a school teacher, and finally as a minister of the gospel. He was married to Sarah Christian, a granddaughter of the mutineer Fletcher Christian, and the materials of his boat were used to construct a house for him.

For many years the remuneration Mr. Nobbs received for his services was very scanty, so poor were the islanders. In 1844 he thus wrote to a clergyman in Valparaiso: "My stock of clothing which I brought from England is, as you may suppose, very nearly exhausted, and I have no friends there to whom I can with propriety apply for more. Until the last three years it was my custom to wear a black coat on the Sabbath; but since that period I have been obliged to substitute a nankeen jacket of my own making. My only remaining coat, which is quite threadbare, is re-

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served for marriages and burials; so that it is customary to say when a wedding is going to take place, 'Teacher, you will have to put on your coat next Sunday,' which is equivalent to informing me that a couple are to be married." He was afterwards very kindly and abundantly provided for both by the islanders and by friends abroad.

After the death of Adams, which occurred on the 29th of March, 1829, it became necessary to appoint a magistrate and enact laws. An election was held, the women voting as well as the men, and a son of Quintal was elected magistrate, and seven other men chosen to act as a parliament. A code of laws was then carefully written. The introduction of intoxicating liquors was forbidden, except for medicinal purposes. Women were forbid to go on board of ships, except by the magistrates' permission and in company with four men of the island. It was forbidden to kill cats, unless they were positively detected in killing fowls. Any one violating this ordinance was required to destroy three hundred rats, submitting their tails for inspection to the magistrate. The reason for this law was the great number of rats, which did much damage to sugar cane.

At length it became a serious question whether the limited resources of this island would much longer sustain its increasing population. The British government therefore arranged for a tract of land in Tahiti to be assigned to the Pitcairners, and in February, 1831, conveyed them all thither. But soon after their arrival

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in this new home a fever broke out among them and caused the deaths of fourteen; they were also much distressed at the immorality of the Tahitians. They therefore all returned to Pitcairn five months after their departure from that island.

Afterwards the British government again became anxious lest the Pitcairners should fail to gain a sufficient livelihood from their little island; for occasionally drouths diminished their crops and supply of water. They therefore granted them Norfolk Island, and in April, 1856, transported them all thither.

Norfolk Island is situated 400 miles northwest of New Zealand, in latitude 29° 10′ south and longitude 167° 58′ east. Near it are Nepean and Philip Islands and some rocks called Bird Islands. Norfolk Island is about five miles long, two and a half miles broad, has an area of 8,607 acres, is generally about 400 feet high above the sea, and rises at its highest point to an elevation of 1,050 feet. The soil consists of decomposed basalt and is very fertile. The noble Norfolk Pine (*Eutassa excelsa*) abounds, also maples, iron-wood, palms and gigantic ferns. Oranges, lemons, guavas, bananas, peaches, figs and pineapples have been introduced, also potatoes, yams, maize and various cereals.

Norfolk Island was discovered by Capt. Cook in 1774, and colonized with convicts from New South Wales in 1787. At one time the number of these settlers was 2,000; but before 1856 they were removed because the people of New Zealand objected to the use of this island as a penal station.

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The Pitcairners arrived at this island on the 8th of June, 1856, after a voyage of thirty-six days. They found excellent houses of stone in readiness for them, and also delightful gardens, and an abundance of cattle and sheep. They were able to procure plentiful supplies of fish from the surrounding waters and rabbits from a neighboring island. They were visited and kindly provided with flour and other necessary articles by Bishop Patteson, who afterwards established his missionary school for the natives of the Loyalty groups on the opposite side of this island.

The change from Pitcairn to this productive island would seem to have been most delightful; but soon two families became homesick for their old home—the families of Moses Young and Mayhew Young, sixteen in number; and in the latter part of the year 1858 they returned thither. They found Pitcairn, after its long abandonment, overgrown with vegetation, the orange and breadfruit trees loaded with fruit, yams and potatoes abundant in the fields, and chickens, pigs and goats roaming everywhere. In process of time four more families returned to Pitcairn, although Bishop Patteson entreated them to remain where they had educational and religious privileges. Two young men, however, of these families, Edwin Nobbs and Fisher Young, remained with Bishop Patteson, to attend his school and prepare for missionary work. These young men went on a missionary voyage with Bishop Patteson and were attacked and killed by the natives of Santa Cruz. The families that returned to Pitcairn have ever since remained in that

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lonely island, away from the stirring activities of the civilized world, content and happy in the unchanging monotony of life,

"Where all things always seem the same."

The number of people now on the island is one hundred and thirty.

In the year 1886 Rev. John I. Tay, a missionary of the Seventh-Day Adventists of America, visited the Pitcairners and persuaded them to adopt Saturday as their Sabbath. The Christian people of England expressed much regret at this event. It might be said that the fact that those who go from England to this island by the way of Cape Horn gain a day in reckoning on those who go thither by the way of the Cape of Good Hope—the Sabbath of the former coming on Sunday and that of the latter on Saturday—indicates that neither of these days should be very strenuously insisted upon as the only one to be kept sacred.

In their lonely retreat the Pitcairners have greatly enjoyed the visits of the mission brig Pitcairn, of the Seventh-Day Adventists, whereby they have been kept in touch with the civilized world. They will doubtless be led to embark with the Adventists in mission enterprises to the natives of New Guinea and other islands, while the Norfolk Islanders are likewise engaging in the Melanesian mission. Thus the descendants of the wild mutineers of the ship Bounty have become a new force in the missionary enterprises of the Pacific.

The beautiful development that has been on this island, from its former pandemonium into its present Eden,

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is one of the marvels of our times. Plainly it is to be attributed to Christianity; to God's blessing on the truth of the Bible and on education of children in that truth. Through this divine blessing good has here been brought out of evil, light out of darkness, virtue out of vice; "instead of the thorn has come up the fir tree, and instead of the briar the myrtle tree."

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CHAPTER XVII.

THE FUTURE OF THE PACIFIC OCEAN.

THERE is a Japanese proverb that "to know the future we must learn the past." This is scientific; for all science is built on inductions from the known to the unknown.

It may seem vain to endeavor to cast a horoscope of the future of the Pacific ocean; but we know enough of its past, and see sufficient signs in its present, to correctly predict its future. In reviewing its past history we are like one wandering over lava-flows, and observing a few hardy plants that have gained a foothold in their rugged surface, and that presage the future subjugation of the rocky desolation by the vegetable kingdom. We have noticed in the islanders of the Pacific certain developments of good that promise a future conquest of their barbarism by Christian civilization.

The indications of this future conquest are to be found in new forces that, like powers of life, are operating among these islanders. Our most important inquiries therefore are, What are these forces? What is their power to overcome paganism and to rear over it a Christian civilization? And how can these forces be best and most rapidly brought into operation?

In making these inquiries we cannot make much account of the influences of mere civilization apart from

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Christianity. It has generally been supposed that the establishment of commerce, the introduction of the superior implements and the choicest fabrics of enlightened countries, instruction in mechanical and fine arts, and fellowship with people from civilized nations, would most powerfully awaken and elevate barbarous nations. A popular journalist, who happened to land in Hawaii on Sunday and found its business houses closed on that day, published his view that Honolulu was "a piety-stricken city," and that the missionaries had made a great mistake in teaching the Hawaiians the stern tenets of Puritanism instead of giving them instruction more in conformity with the beauty of their scenery, and leading them with poetry and song into high culture and refinement. But the influences of civilization have never had power to cause the moral renovation that is essential for the beginning of true civilization, as well as for its continuance and development. It has been true of the people of the Pacific, as of all heathen races elsewhere, that they have needed provision for their spiritual wants before they would accept civilization. In many islands the natives have refused to put on clothes, and have preferred to bask in the sun, feeding on the spontaneous fruits of their forests, instead of laboring in the enterprises of civilization, and have only at last accepted clothing when they have become Christian. A few chiefs from different groups have been taken to Europe and America, clothed in the best style of civilized people, shown the splendors of modern arts, and lavishly supplied with the means of living in enlightened style, and

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SCENE IN TAHITI.

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have returned to their homes to be only more evil and barbarous than before. King Kalakaua, of Hawaii, after his journey around the world, after he had been honorably received in the highest courts of every country that he visited, endeavored only to lead his people back into their former paganism, and was a more besotted and despotic ruler than before.

It is said that Bishop Colenso once performed an experiment in this line. "Believing that it was necessary to civilize men before it would be possible to convert them, he gathered a dozen boys from Zulu families and had them bound to him for a number of years, pledging himself that while he would provide for and instruct them no effort should be made to bias their minds upon religious questions. They made considerable progress, and on the last day before the expiration of the school term he told them the engagement under which they had come, reminded them of his fidelity to it, and appealed to their sense of gratitude that they should remain with him and receive the instruction which he considered far more important than all they had received. The next morning every man was gone; and the only gratitude they showed was to leave their European clothes with which he had furnished them and go back to their native habits. It is said that the next day he walked over to a station of the American Mission and laid a £50 note on their bench, and said, "You are right, and I was wrong."

A philanthropist once took a plough into the interior of Africa and showed the natives how to use it. As they

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saw it turning up more sod in an hour than they could dig up in a month they danced and turned somersaults in delight. But when, a few days afterwards, he returned to see how they had succeeded in using it, he found that they had turned it upside down, covered it with flowers and were worshipping it. They had deeper wants than to be provided with the mere implements of civilization, and till those wants were supplied it was useless to endeavor to civilize them. We might as well expect that the winged seeds and butterflies that sometimes are blown into the volcanic craters of Hawaii would there cause a kingdom of life, as to suppose that the useful and ornamental arts of civilization, when introduced into a pagan country, would cause a pure and noble people.

But the influences of civilization have been not only useless but also actually harmful, when not accompanied by Christianity. They have only awakened cupidity, instigated robberies, murders and piracies, and have been accompanied by an immorality that has been more degrading and deadly than heathenism itself. And so the worst developments of the islanders have been where they have had the most contact with civilized races, and the best where they have been most secluded from such races.

It is evident that the only cause of the good heretofore developed in the Pacific islands, as also the only hope and the all-sufficient hope for their future, is in Christianity. It is evident also that the power of Christianity has consisted in the supernatural influence that

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has accompanied it. The islanders have been like people dwelling in the wintry night of the Arctic and seeing the first gleams of the returning sun. To a pious mind the most important fact taught by the history of the Pacific is that, in providences and quickening influences, there has been a Divine Presence with the labors of the missionaries. "The people who sat in darkness have seen a great light, and to them who sat in the region and shadow of death light is sprung up."

It is evident also that the influence of Christianity has operated only where human agencies have introduced it. The method of the divine work in all the world has been to operate through second causes. The only way, therefore, to evangelize the benighted races is to employ consecrated men and women to bear to them the light and blessings of the gospel. A more beautiful work cannot be conceived. It is as though men were employed to bear in their hands the sunlight that makes the day, to fling it into the shades of night, gild it upon the clouds, and spread its glory over all the sky and earth; so men are to convey the higher light of heaven and spread its blessings over all the world.

With men, therefore, is the opportunity as well as the duty of promoting the new era of Christian civilization. Dr. Josiah Strong has well remarked that "the progress of humanity is neither fortuitous nor arbitrary; that we may promote or retard it." In inquiring, therefore, what are the future prospects of the Pacific, we need to first consider on what the best development of the islanders. Of this we learn from past history.

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And first we learn that mission enterprises, when once begun, should be persistently and continuously pushed. This is very desirable at the inception of a mission, as is illustrated by the history of the Marquesas Islands, where through forty years the mission work was repeatedly begun and abandoned, and the natives thereby made indifferent, and actually hostile, to Christianity. This is even more important in the later periods of missions, after idolatry has been overthrown and while the natives are learning to care for their own churches, to conduct new and better systems of civil government, and to enter into the industrial enterprises of civilization. Also, where fields are occupied wholly by native laborers, it is necessary for foreign missionaries to long continue to supervise the work and encourage the members of the churches and their pastors and teachers. The work of overcoming paganism is hardly more difficult than the later work of establishing Christian institutions. When this work is neglected, and the reformed pagans backslide, it is exceedingly hard to recover them. Seven devils then enter, and the last state is worse than the first.

We also learn that Christian schools should be most earnestly promoted. Without them evangelistic work is like casting seed into a wild jungle, instead of into carefully tilled soil. With such schools at the beginning of a missionary enterprise, even among the most degraded people, an army of laborers is soon raised up to conquer the whole people for Christ, as India was conquered by the Sepoys for Great Britain, and with them,

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SCENE ON A CORAL ISLAND.



FIRST METHOD OF PREACHING IN HAWAII.

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in the later periods of a missionary enterprise, stability, permanence and splendid development are given to Christian institutions. As the influence of Robert College caused the development of Bulgaria into an independent nation, under constitutional government, so the influence of similar schools in the islands of the Pacific will cause the development of enlightened civil governments as well as all the institutions of Christianity. It is a matter of great encouragement that in Hawaii much wealth has been nobly consecrated to founding such schools. But far greater investments are needed for this object in all the groups of the Pacific.

We also learn that men from civilized countries, as well as the heathen, in the Pacific should be more looked after in the future. It is very desirable that schools and churches should be organized for this, the most influential class in the Pacific Islands; also that international agreements should be made to stop the trade with the natives in spirituous liquors and fire-arms, and the "black-bird traffic," or slave trade; and that the great nation should be induced to pursue a more just, magnanimous and generous course towards those little communities that are just rising out of darkness into the light of Christianity.

We learn also that it is very desirable that the religious denominations in the great nations should be persuaded not to foist their sectarian strife upon the little churches in the Pacific. Very beautifully the foreign mission societies both in England and America began, with a delightful fellowship of Christians of different

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names and sects; and beautifully also missionaries of different denominations have labored harmoniously together in the Pacific, ignoring unimportant differences of creed, ceremony, and polity. These societies must return to this spirit of union, and all denominations, instead of competing with each other or of combining as a mere federation of cliques, unite as one body in Christ, before Christianity will truly prosper and win its final victory over the world.

If, now, in accordance with these lessons from past history, the influence of Christianity is wisely, faithfully and earnestly promoted in the Pacific Islands, we may hope for a sublime future era for this part of the world. It is well to view this prospect as an ideal at least of what should be striven for. We distinctly learn from past history that we may promote Christianity, and that it is operating to cause vast future changes for the better. As at the rising of the sun the mists and shades of night flee away, so the various evils of the primitive heathenism, and those also of barbarous civilization, must in process of time disappear under this influence.

This idolatry will for ever cease, and with it the deep-seated superstitions that have originated it. The latter will doubtless continue long, and be abolished only with difficulty. It has been found that after idols have been destroyed the islanders have long retained a secret dread of demoniacal powers that have been supposed to reside in nature. This superstition has come to view when religion has declined and society has been demoralized, and in Hawaii has renewed the

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worship of idols seventy years after it had been renounced. Even Anglo-Saxon nations, after a thousand years of Christian culture, retain superstitious beliefs in occult powers in nature, and practice divination, necromancy, and sorcery, which are essential heathenism. The influence of Christianity will be to abolish these and all other such superstitions. The signs of the times indicate with scientific certainty that they will utterly and forever cease in the islands of the Pacific. Already in most of these islands idols are becoming rare curiosities, to be obtained only at great prices. The restrictions of the *tabu* are nearly everywhere broken; the horrors of human sacrifices have ceased; the occupation of the sorcerer is gone; the skies are clearing of the demon tribe that were supposed to infest them, and the clear light is shining.

Christianity will also put an end to the horrid immorality and cruelty that have grown out of paganism. War, infanticide, patricide, the murder of widows, of the sick, and of the aged, and cannibalism, must cease in all the Pacific. Already in many islands they have been discontinued; the turmoil, the fear and the agony they caused are ended; and the natives are beginning to lead lives of peace, honesty, sobriety, and benevolence.

Christianity will also repress and finally overcome the evils of unchristian civilization. The struggle with these will be even longer and more difficult than with paganism. The influence of evil men from civilized nations and the felonies of those nations will be in the future, as in the past, the chief obstacle to the Christian develop-

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ment of the Islanders; for emigrants from those nations will constitute the largest and most important portion of the population of the islands. While the aborigines will diminish foreign races will increase in number, lured to the Pacific by the safety, delight and profit of living where missionaries have done their good work. These foreigners will chiefly own the wealth, conduct the industries and administer the governments of the islands. So that the question in regard to the future condition of the people of the Pacific is chiefly a question in regard to the character of these immigrants. With them will be conveyed the evil as well as the good prevailing in the countries from which they come; all the vices, all the struggles of races, sects, creeds, and isms of every kind that exist in those countries, will be introduced by them. As also the world is becoming more closely united together by increasing means of intercommunication and by a growing spirit of fraternity, the question in regard to the future condition of the little islands of the Pacific broadens into a question in regard to the future condition of the whole world.

But there is a power in Christianity to overcome all the evils in the world. Greater is He that is in Christianity than he that is in the world. All power in heaven and earth is with the great Author of Christianity, who *is* with his people always, to the end of the world.

Already both in the Pacific and in all the world the signs of the times betoken the future victory of Christianity over all evil. The civilizations that have been fostered by missionaries among the aborigines of the islands

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are proving to be nuclei for attracting the better classes of people from foreign countries; and the communities thus formed of both natives and foreigners are doing much for the evangelization of all the races coming into their midst. Thus in Hawaii successful Home Mission enterprises are conducted for the resident Chinese, Japanese, Portuguese, and South-Sea Islanders. The increasing prevalence of Christianity in the great nations also is having an influence in these islands. Thus, in consequence of the development of evangelical churches in France, Protestant missions are conducted by that country in the islands under its usurpation. And thus also whatever is accomplished in any countries, in repressing war, slavery, intemperance, and vice, and in developing sublime enterprises of philanthropy, aids in overcoming the evil in these little islands of the sea.

As the sun not only dispels darkness, but also causes light and warmth and beauty, and sets in motion all the activities of nature, Christianity will also cause positive good in the Pacific. And first it will cause the physical salvation of the aborigines from extinction, and their development into a noble people. Heretofore where civilized races have come into contact with wild tribes the latter have utterly disappeared. Thus the primitive inhabitants of the Azores and West Indies and most of the Indians of the eastern United States have passed away. Thus also in the far Western Pacific, in the Ladrone Islands, where only the Roman-catholic religion was introduced, the natives have entirely disappeared, and only Spaniards are to be found. Thus too in all

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the islands of the Pacific there has been a wonderful decadence of population. But since Christianity has come with saving power it has retarded this extinction. If it had not come the natives of many groups would now be as scarce as Indians. Now, in consequence of the conformity of the natives to the laws of health and morality, and of wise medical care provided for them by mission agencies and by new and intelligent governments, their bodily health is promoted while their spiritual natures are improved. As the missionaries have sometimes rescued native infants from being buried alive by their savage parents so they are rescuing the native race from extinction; and though greatly diminished in numbers that race will continue as a monument of the power for good of the Foreign Mission enterprise.

The surviving natives, however, will be a mixed race. Already there are more than 6,000 half-caste children, in Hawaii, to only 32,000 natives. The future population will not for many years, if ever, be entirely homogeneous. It will comprise pure foreigners of many different nationalities, and half-castes as various in form and complexion as the many tinted foliage of their islands.

The half-caste race thus formed will be an improvement on the former native race, if not on the foreign races. The composite races of the world have been the best. In Hawaii the half-castes are an improvement on the native Hawaiians, handsomer, more healthy, and more intelligent. It will not be a matter for regret that the future Pacific Islander will be a composite man, having an infusion of the best blood of the human race,

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VIEW OF MULIMU, UPOLU, SAMOAN GROUP.

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having a lighter complexion than the people who for countless ages ran naked under a tropical sun, having also a brighter intellect and greater energies than his forefathers, who slept away an aimless existence in isolation from the stirring activities of civilized nations and in the dark idiocy of pagan superstitions. That this future islander will be a man of noble physical proportions many be inferred from the fact that in the Tonga and Samoa Islands the primitive inhabitants have been on an average the tallest people in the world, and as much distinguished for symmetry of form as for height. When now in the Pacific Islands the people better obey the laws of health and morality than the ancient Tongans and Samoans they must become a superior race. That they will be a more intelligent and energetic race may be inferred from the fact that they will be combined with the most intelligent races of the world; that they will receive the most stimulating influences from those nations, all the treasures of knowledge, all the advantages gained by science and invention in all human history, and that they will be quickened more and more by the new life of Christianity.

Christianity will also here, as elsewhere, develop the activities of civilization. The islanders will be moved to develop all the resources of their countries. With the aid of future better means of trans-oceanic conveyance, much that they can produce of sugar, rice, cotton, coffee, textile fabrics, tropical fruits, and marine treasures will be carried to foreign nations, and in return much that foreign nations can produce will be brought

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to them and much that the most skilled artisans of foreign nations can do will be done in their islands. The forces of electricity, magnetism and light will be caught, with the aid of the winds, the waves, the waterfalls and the sunshine, and applied in countless and ceaseless industries, in the illumination and glorification of the islands and in linking them by submarine lines of communication with each other and the continents.

Better than all this, the new race will be Christian. This may be inferred from the nature of Christianity, its adaptability to man, and the history of missions in the Pacific. As the sun shines as brightly in these far-away islands, the forms of vegetation are as luxuriant, beautiful and fruitful, and the tribes of animal life as numerous, varied and perfect as in the old regions of the continents, so Christianity here has the same power and causes the same results as in the Old World. The islanders have been as susceptible to its truths, have as truly bowed in repentance before its holy revelations, have as confidently accepted its salvation, and have as joyfully consecrated themselves to the performance of its requirements as the more favored people of enlightened countries. The genuineness of their Christianity may be inferred from their conduct. "By their fruits ye shall know them." They have ceased from idolatry and inhuman practices, have become honest, peaceful, law-abiding and philanthropic, and many of them have testified the genuineness of their piety by enduring martyrdoms. If these facts do not prove them to have been genuine Christians there is no proof that there are any

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ENTRANCE TO APOLIMA, SAMOA.

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Christians in civilized countries, for Christians cannot be proved to exist by any other kind of evidence. Judging now from the achievements of missions in the Pacific we may infer that the populations of all the islands of that ocean will yet become as truly Christian as those of the continents.

And they will display their Christianity in their conduct. Their very demeanor, their attire, and their words, their deeds and occupations will exhibit Christian character. In former times to go from enlightened lands to these islands was like going from the upper world into the realm of the monsters of the deep, so inhuman in appearance, condition and conduct were the natives. But under the humanizing influence of missions their outward mien and behavior, as well as their character, are changing. It has become proverbial that as soon as they become Christian they put on the dress of civilized people, often indeed beginning in grotesque imitations of foreign fashions, but in process of time conforming to the best taste and style of refined communities. And with change of dress they have adopted the manners and sought after the arts and inventions, the treasures and luxuries, of enlightened nations. The future man of the Pacific will not be an unclothed savage, tattooed, and smeared with turmeric and ochreous earth, delighting in a helmet of bird feathers, wielding a war-club or shark-teeth sword, and uttering unearthly yells and war-whoops, but well clothed, cultured and refined, engaged in the foremost arts, and conversing intelligently on the best enterprises of the world.

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Doubtless there will be distinctive peculiarities in his style and conduct, just as his palm-fringed shores and festooned forests differ from the prairies and open woods of the continents. But there will be a charm in his singular phase of life; and tourists, who find in place of the former barbaric anarchy homes that reflect the singular beauty of the island scenery and afford suggestions of the primitive Eden, will be drawn to go thither again, as the plovers fly to and fro between the coasts of America and Hawaii; for Christianity will here do its work, as elsewhere, of enlightening and sweetening life. As from the shining of the sun the living forms even in the depths of the ocean, the fishes, shells, corals and algæ, catch the colors of the light, so in this people will be kindled the varied beauty and glory of that higher light that shines into the world from the Sun of Righteousness.

And, best of all, the people will manifest their Christian character in high activities of philanthropy. As here Christianity was missionary in its origin it will be missionary in its results. Light will be borne from island to island and to the continents. Like the tidal waves that roll over the whole expanse of the ocean, benevolent enterprises will extend to the most distant lands. The future pacific age in this ocean will be peculiarly a philanthropic age.

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APPENDIX A.

BRIEF ACCOUNT OF RESEARCHES RESPECTING THE ANCIENT POLYNESIANS.

Like the fossils, that tell of ancient geological ages, the legends, customs and languages of the people of the Pacific Islands afford considerable information respecting their history in the ancient ages before they knew the art of writing. In some of these islands the inhabitants have claimed to be autocthons; but their very appearance and words belie this claim.

It has been well said that "language is an amber in which a thousand precious thoughts have been preserved." In the languages of these races not only many of their ideas but also many facts of their history have been preserved. We thereby can trace their origin from group to group, even to the continent of Asia, and also determine something of the times and routes of the migrations. There is here a rich field for archæological research which has hardly yet been fairly entered. An interesting account of investigations in this field has been published by the late Abraham Fornander, of Hawaii; from whose books on "The Polynesian Race" some of the following statements are quoted.

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NAMES OF ISLANDS.

The ancient islanders seem to have carried along with them the names of their former places of residence; just as emigrants from Great Britain brought to America many names of the cities from which they came. The following names of Hawaiian Islands seem to have been brought from islands and districts in other groups.

The name *Hawaii*, which is composed of two words, *Hawa* and *ii*, or *iki*, meaning *Little Hawa*, is found in Raiatea, of the Society group, as the name of a sacred place, in the Marquesas Islands and in New Zealand it occurs in legends as *Hawa-iki*, and in Samoa as the name of their principal island, *Savaii*. It evidently points back to a great *Hawa*, from which the islanders came. We find the name, *Hawa*, or *Java*, in the Sunda Islands, *Djava*, of a river in Borneo, *Sawa-it* a place in Borneo, *Sawa-i* a place in Seram. In this connection Judge Fornander mentions the name *Saba*, or *Zaba*, of a place of ancient importance in Arabia.

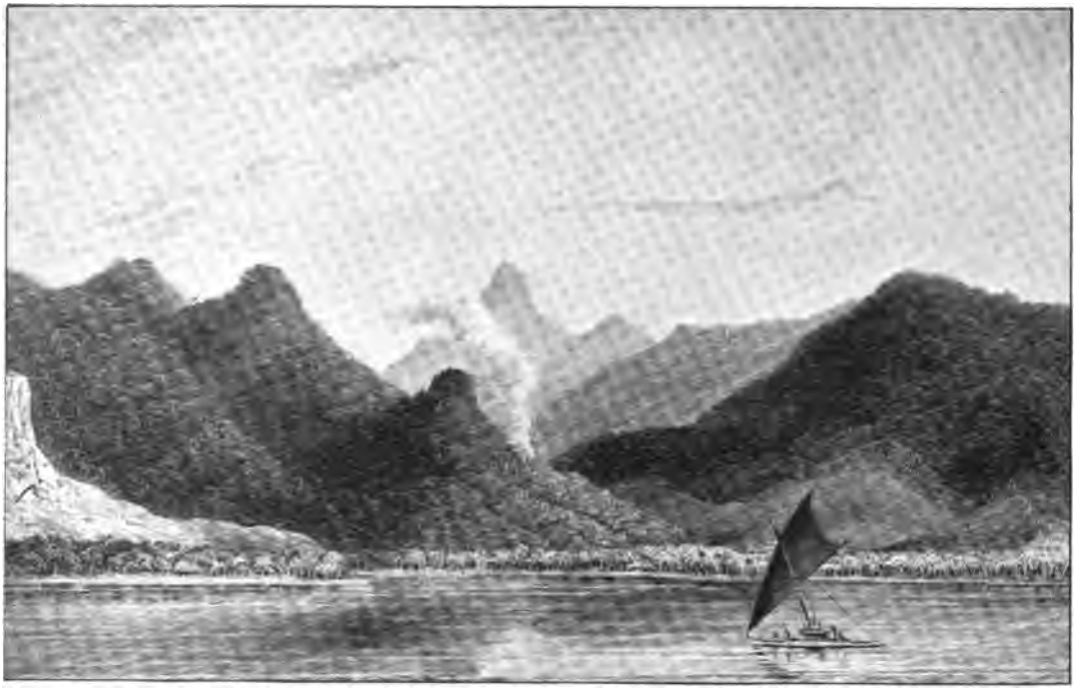
The name *Oahu* is similar to *Ouahou*, of a district in Borneo, and *Ouadju*, of a territory in Celebes.

The name *Molokai* corresponds to *Morotay* in the Moluccas and *Borotai* in Borneo.

The name *Kauai* resembles *Tawai* of the Batchian Islands, and *Kawai* of Sumatra.

The name *Maui* is found in New Zealand as part of the name of an island, and there and in many other groups as the name of a god.

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VALLEY OF VOONA, FIJI.

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NAMES OF GODS.

As has been mentioned in the foregoing chapters, similar names of supreme gods obtained in many of the Pacific groups of islands. Thus in the Hawaiian Islands the chief gods were *Kane*, the creator of the world and man, *Kanaloa*, the creator of water and useful plants, *Ku*, a malevolent being who delighted in human sacrifices, and *Lono*, who was invoked for rain. The natives of the Society Islands worshipped *Tane*, *Taaroa*, and *Oro*; the New Zealanders *Tane*, *Ra*, and *Tangaloa*; the Austral Islanders *Taaroa*; the Tonguise *Tangaloa*, *Hea-Moana-Uliuli*, and *Hikulao*. In the Hawaiian, Society, Tongan and New Zealand Islands a god by the name of *Maui* was worshipped, who was said to have fished up the islands with a hook and line from the bottom of the ocean, arrested the sun in its course, when it was going too rapidly, and made it go more slowly, and introduced fire among mankind. The name *Pele*, of the Hawaiian goddess of the volcano, is similar to the Tahitian word *pere*, for a volcano, the name *Fe-e*, of a Samoan volcano-god, and the common Polynesian word *wela*, or *wera*, for heat or fire. Judge Fornander mentions that the word for hot in Mysol is *pelah*, in the Sunda Islands *belem*, and that the name of the sun-god, or Jupiter-god, in Babylon and Phœnicia was *Bel*.

GENEALOGIES.

A very interesting comparison has been made of the genealogies of Hawaii and New Zealand, in each of

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which groups the natives took great pains to preserve the names of their ancient kings. In these groups, situated at the opposite extremities of the Pacific, the genealogies coincide in the names of four kings and their wives of very ancient dates. The names are as follows:

NEW ZEALAND.	HAWAIIAN.
Hema and Urutonga his wife	Hema and Ulu-mahehoa his wife
Tawhaki and Hine-piri-piri	Kahai and Hina-uluohia
Wahieroa and Kuru	Wahieloa and Koolaukahili
Raka and Tongarautawhiri	Laka and Hikawaelena

From these genealogies, as well as from other data, we infer that about seven hundred years ago the ancestors of the natives of these groups were one people, dwelling in the Samoa Islands, and that they then went forth on their migrations to the east, north, and south.

CUSTOMS.

A comparison of the peculiar customs of the natives of the different Pacific Islands is very interesting. In almost all these islands the custom of tattooing has prevailed; also similar funeral rites over the bodies of the dead, also similar arts of sorcery for destroying one's enemies; and similar restrictions, called *tabu*, or *tapu*. In nearly all these islands women have been prohibited, on pain of death, from eating with men, and from eating pork, many kinds of fish and of fruit. In the Marquesas Islands they were tabued from entering canoes; in the Tonga Islands they were tabued from entering temples. The rite of circumcision was practised in Hawaii and several other groups of islands. In Hawaii there

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were cities of refuge, called *puuhonua;* in other groups there were provisions for refuge on certain conditions at the homes of certain chiefs. On the Hawaiian Island Kauai there were two *hunhonuas*, on Oahu two, on Lanai one, and on Hawaii three. "The most celebrated *puuhonua* was at Honaunau, on Hawaii. It measured 715 feet by 404 feet, contained seven acres, and was surrounded by a stone wall twelve feet high and fifteen feet thick. Large wooden images stood on the walls four feet apart. Within the inclosure there were three *heiaus*, or sacred platforms. 'Hither,' says Ellis, 'the man-slayer, the man who had broken a tabu, the thief, and even the murderer, fled from his pursuers and was safe. The gates were always open. As soon as a fugitive had entered he repaired to the presence of the idol and made a short address of thanksgiving. The priests and their attendants would immediately put to death any one who would follow or molest those who were within the pale of this inclosure.'" (W. D. Alexander's "History of the Hawaiian People.")

LEGENDS.

The Polynesians required their priests to very carefully memorize the legends of their gods and heroic men. A Hawaiian priest would often spend an entire night in reciting these legends, to the delight of his companions; and in voyaging around an island he would sometimes chant them as connected with every high promontory or deep gorge that he passed. At first view these legends seem pleasing and poetical, but as

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we dip deeply into them we stir up much that is too foul to be repeated. They are valuable for the information they give about the ancient style of thought of the Polynesians, their power of imagination, their ideas of justice, humanity, and benevolence, their conceptions about God and other supernatural beings, histories of their ancient voyages from group to group in the Pacific, and narratives that are similar to the ancient Biblical history. An expurgated translation of this folklore of Hawaii, when it is published, will be of great interest to all lovers of imaginative literature. This folklore indicates that the ancient Hawaiians were bold and enterprising navigators, going in their dug-out canoes, by the guidance of the stars, voyages of 3,000 or 4,000 miles to other groups; for the names of the Society, Marquesas, and Samoa Islands often occur in their legends, and they have many accounts of their voyages to and from these islands. In like manner the New Zealanders tell, in their legends, of the Hervey and Samoa Islands, and of their first emigration from those islands. The Rarotongans also tell of the ancient flight of their ancestors from Tahiti on account of war.

It is a matter of great interest to explain the resemblance of their stories of the creation and of the first history of mankind to the accounts in the book of Genesis. This resemblance is especially noticeable in the legends of Hawaii. The original state of chaos and darkness, and the separation of the firmament above from the earth beneath, is narrated by the Hawaiians and to some extent by natives of the South Pacific Islands. The Hawaiians

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have related that their gods existed from eternity—"*mai ka Po mai*," from the time of Night; and that, by a great exertion, they dissipated the *Po*, the Night, and caused light to enter. The Marquesans have a legend, called "*Te vanana na Tanaoa*," the prophecy of Tanaoa, which relates that in the beginning a boundless *Po*, Night, enveloped everything, over which *Tanaoa*, which means darkness, and *Mutu-hei*, which means silence, reigned supreme. In the course of time the god *Atea*, which means light, drew away from *Tanaoa*, and made war on him, and confined him in limits, and produced the gods *Atanua*, dawn (Hawaiian, *Ahanui*), and *Ono*, sound, which broke up *Mutuhei*, the silence. The New Zealand legends relate that in the beginning the gods *Rangi*, heaven (Hawaiian, *Lani*), and *Papa*, earth, were packed close together, till their six children rent them asunder, pushing the former up into space, and let in light to the earth. The Samoans relate that of old the heavens fell down, and people had to crawl about till a god named *Tiitii* pushed the heavens up. The Dyaks of Borneo relate that the sky was originally so close to the earth that one could touch it with his hand, till the daughter of *Tana-compta* raised it to its present height; and then the succession of day and night began.

In several of these groups of islands there were legends of the lifting of the land out of the ocean, such as those already mentioned of the exploits of the god *Maui*, and others of the god *Tangaroa*.

In Hawaii there was a legend that man was made of earth and the spittle of the gods, and his head of white

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clay, *palolo*, which was brought by *Lono* from the four ends of the earth; and that woman was made of one of his lower ribs, *lalo-puhaka*, and therefore called *iwi*, bone. The New Zealanders related that man was made by three gods out of one of man's ribs.

In all the Pacific Islands there are legends of an ancient deluge, which, according to some accounts, was partial, according to others universal. The Fijis, Marquesans and Hawaiians related that during the prevalence of this deluge mankind found refuge in canoes. The Hawaiians stated that they at last landed on the summit of their Mauna Kea.

The Hawaiians have a tradition of a man who instituted the rite of circumcision and afterwards went to a far distant island. They have also legends that are quite similar to the story of Joseph and his brethren.

The correspondence of these legends to the Biblical narratives is too great to be ascribed to the accidental development of the same trains of ideas in the minds of people so widely separated as were the Hawaiians and Israelites. It has been suggested that the Spaniards who were shipwrecked on some of the Pacific islands soon after the discovery of the Pacific Ocean gave the islanders the Biblical narratives, and thus started these legends. It has taken very little time to start legends, or incorrect stories, among any people. Thus in Hawaii the volcanic eruption of Hualalai, that occurred as recently as the year 1801, is explained by a legend respecting the goddess Pele. In Mexico several legends, similar to the Biblical narratives, were started among

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KAIULANI.

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the Indians by the religious instruction given by the Roman-catholic priests. It has been shown, as mentioned in Dubois' "Religions of China," that the portion of the biography of Gautama which resembles that of Christ, and which Arnold has celebrated in his "Light of Asia," was derived from the preaching of Nestorian missionaries and interpolated into the Buddhist books.

But it is a remarkable fact that in the Hawaiian legends there are no allusions to the leading events of the Old Testament history: to the Egyptian bondage and the exodus from Egypt to the land of Sinai, and to Solomon's temple; and especially that these legends are totally silent upon the cruciolatry and Mariolatry that the Spaniards practiced.

Even if we attribute a large part of these legends to the teachings of the Spaniards we may find in them some vestiges of the most ancient records from which the earliest narratives of the Bible were derived. Judge Fornander argues that they prove that the ancestors of the Pacific Islanders emigrated from Asia at a time before the exodus of the Israelites from Egypt.

LANGUAGES.

The Polynesian languages resemble each other in grammatical structure and in words. They have almost no inflections of nouns or verbs; but use small particles to express differences of cases in nouns, and of tenses, number, and person in verbs. The passive voice is denoted by a suffix. Number is expressed by a change of the article; *ka* being used in Hawaiian for the in the singu-

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lar, and *na* for the in the plural. The nominative follows the verb; the adjective follows the substantive; the possessive pronoun precedes its noun. The plural and dual of the pronoun of the first person have two peculiar forms; as, in Hawaii, *kokou*, us, including the person addressed, and *makou*, us, excluding the person addressed; *kaua*, we two, including the person addressed, and *maua*, we two, excluding the person addressed. A missionary who had not fully mastered the language, in offering prayer, asked God to pardon *ko kakou lawehala*, our sins, including those of the One addressed, when he should have used the words, *ko makou lawehala*, our sins, exclusive of any reference to the Being addressed. Negation is conveniently expressed in the Polynesian languages by the suffix *ole*, not. Thus, in Hawaii, *waiwai*, water, or rich, is changed to *waiwaiole*, without water or, poor.* By this method the missionaries in Tahiti coined the singular word *paiitiole*, meaning without piety. The Polynesian languages express causation by a prefix, like the Hebrew hiphil and hophal. Thus, in Hawaii, *maikai*, good, is changed to *hoomaikai*, to make good, to bless; *manawa nui*, much time, to *hoomanawanui*, to prolong time, to be patient; *lana*, to swim, to *hoolana*, to cause to swim, to hope. Through the idea of this last word the noun for hope is *manaolana*, the swimming thought. When all other thoughts sink this floats.

The forms of the Polynesian words change by regular laws from group to group; so that if a word is given in the language of one group it can often be determined

* The value of water for irrigation caused it to be made a symbol of wealth. A poor man was one who had no water.

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what it would be in the language of another. These changes have consisted in dropping letters and abbreviating words till in Hawaii only fourteen letters were needed to spell all Hawaiian words; a change which perhaps may be attributed to the disposition of the people, while leading a listless, indolent life in the Tropics, to express their few ideas with brief words and soft vowel sounds.

As has been mentioned in the foregoing chapters, the Hawaiian language remarkably resembles that of New Zealand, while the languages of some of the intermediate groups have many words that are not found in Hawaii or New Zealand. It has been inferred that Papuans and other races invaded some of the immediate islands, and changed their languages, but did not reach Hawaii or New Zealand to cause similar changes there. By careful examination of these changes we may ascertain with what races the first emigrants to the Pacific intermingled and by what routes they went to their various islands. By comparison of their languages with those of islands further west and of Asia we also discover the affinities of the Pacific islanders to the people of Madagascar and of the Malay Peninsula. It has been inferred, from the absence of Sanscrit words in these languages, that the emigration of the ancestors of these islanders from Asia occurred before the Malay language had been changed by the invaders who spoke the Sanscrit language. It is therefore supposed that the first Polynesians emigrated from Asia at least 500 years before the time of Christ.

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COMPARISON OF COMMON WORDS.

ENGLISH.	HAWAIIAN.	TAHITIAN.	RAROTONGAN.	SAMOAN.	TONGAN.	MAORI.	TANNA.
Man	Kanaka	Tane	Tangata	Tangata	Tangata	Tangata	Aremama
Woman	Wahine	Vahine	Vaine	Fafine	Feline	Whahine	Peran
House	Hale	Fare	Are	Fale	Fale	Whare	Niuma
Sun	La	Ra	La	La	La'a	Ra	Meri
Tree	Laau	Raau	Rakau	La'au	Akau	Rakau	Nei
Canoe	Waa	Vaa	Vaka	Vaka	Vaka	Waka	Tata
Fire	Ahi	Auahi	A'i	Afi	Afi	Kapura	Nap
One	Kahi	Tahi	Ta'i	Tasi	Taha	Tahi	Tasi
Two	Alua	Rua	Rua	Lua	Ua	Rua	Karu
Three	Akolu	Toru	Toru	Tolu	Tolu	Toru	Kahar
Four	Aha	Ha	A	Fa	Fa	Wha	Kefa
Five	Alima	Rima	Rima	Lima	Nima	Rima	Krirum
Six	Eono	Ono	Ono	Ono	Ono	Ono	Kriramriti
Seven	Ahiku	Hitu	Itu	Fitu	Fitu	Whitu	Krirumkaru
Eight	Awalu	Varu	Valu	Valu	Valu	Waru	
Nine	Aiwa	Iva	Iua	Iva	Hiva	Iwa	
Ten	Umi	Ahuru	Ngaulu	Sefulu	Hongafulu	Ngahuru	
I	Owau	Oau	Au	Oau	Koau	Hau	Iau
You	Oe	Oe	Koe	Oe	Oe	Koe	Iik
He	Oia	Oia	Koia	Oia	Koia	Ia	Iin
They	Lakou	Ratou	Latou	Latou	Nautolu	Ratou	Ilaha
We exclusive	Makou	Matau	Matou	Matou	Matou	Matou	Kamaha
We inclusive	Kakou	Tatou	Tatou	Tatou	Mautolu	Matou	Ketaha

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APPENDIX B.

SPECIMENS OF THE LANGUAGES OF THE PACIFIC ISLANDERS.

JOHN 3 : 16 IN DIFFERENT LANGUAGES.

Pronunciation: a as in father, e as ey in they, i as in marine, o as in note, u as in rule.

HAWAII. No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaoio ia ia, aka e loaa ia ia ke ola mau loa.

TAHITI. I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia'na ra, ia roaa ra te ora mure ore.

MARQUESAS. Ua kaoha nui mai te Atua i to te aomaama nei, noeia, ua tuu mai oia i taia Tama fanuatahi, ia mate koe te enata i haatia ia ia, atia ia koaa ia ia ti pohoe mau ana'tu.

RAROTONGA. I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

SAMOA. Aua ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

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TONGA. He nae ofa behe ae Otua ki mama ni, naa ne foaki hono Alo be taha nae fakatubu; kocuhi ko ia kotoabe e tui kiate ia ke oua naa auha, kae mau e moui taegata.

MAORI. Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te oranga tonutanga.

FIJI. Ni sa lomani ira vaka ko na Kalou na kai vuravura, me solia kina na Luvena e dua bauga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.

ANEITYUM. Is um ucce naiheuc vai iji asega o Atua is abrai Inhal o un is eti ache aien, va eri eti emesmas a ilpu atimi asgeig iran asega, jam leh nitai umoh iran ineig inyi ti lep ti.

ERROMANGA. Muve kimi mō, mumpi ōvun nuriē enyx, ōvun numpun lō su, wumbaptisō iranda ra nin eni Itemen, im ra nin eni Netni, im ra nin eni Naviat Tumpora.

FATÈ. Leatu ki nrum emeromina nin, tewan kin kt tubulua Nain iskeimau i mai, nag sernatamol nag ru seralesok os ruk fo tu mat mou, me ruk fo biatlaka nagmolien nag i tok kai mou tok.

GILBERT ISLANDS. Ba e bati taniran te aomata iroun te Atua, ma naia are e ana Natina ae te rikitei mana, ba e aona n aki mate ane onimakina, ma e na maiu n aki toki.

MARSHALL ISLANDS. Bwe an Anij yokwe lol, einvot bwe E ar letok juon wot Nejin E ar keutak, bwe

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jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

KUSAIE. Tu God el lunsel fwalu ou ini, tu el kitamu Mwen siewunu isusla natal, tu met e nu kemwu su lalalfuni ki'el elos tiu mise, a mol lalos mapat-pat.

PONAPE. Pue kot me kupura jappa ie me aki to ki Na ieroj eu, pue me pojon la i, en ter me la, a en me maur jo tuk.

MORTLOCK ISLANDS. Pue an kot a tane fanufan mi rapur, ie mi a nanai na an Alaman, pue monison mi luku i ra te pait mual la, pue ra pu uera i manau samur.

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APPENDIX C.

NAMES OF MISSIONARIES IN THE ISLANDS OF THE PACIFIC OCEAN.

TAHITI AND THE SOCIETY ISLANDS.

PROMINENT L. M. S. MISSIONARIES.

NAME.	DATE.		SERVICE.
Nott, Henry	1796	1844	48 years.
Henry, William	1796	1842	46 "
Davies, John	1800	1855	55 "
Barff, Chas.	1816	1864	48 "
Platt, Geo.	1816	1865	49 "
Williams, John	1818	1839	21 "
Pritchard, George	1824	1827	13 "
Simpson, Alexander	1827	1850	23 "
Stallworthy, George	1833	1844	11 "
Howe, William	1838	1863	25 "
Joseph, Thomas	1838	1848	10 "
Barff, John	1841	1860	19 "
Chisholm, Alexander	1842	1862	20 "
Krause, Ernest R. W.	1842	1855	13 "
Green, James Lampard	1860	1887	27 "
Vivian, James Clarke	1863	1874	11 "
Saville, Alfred Thomas	1866	1878	12 "
Peaise, Albert	1869	1884	15 "
Cooper, Eben V.	1880	1891	11 "
Richards, Wall D.	1884	1887	3 "

MISSIONARIES OF THE "SOCIETE DES MISSIONS EVANGELIQUES," PARIS, FRANCE.

Rev. Arbousset, formerly labored in Tahiti and Moorea.
" Alger, " " "
" Girard, " " "
" Vernier, still laboring (1895) " "

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Banana Trees at Honolulu.

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APPENDIX C.

Rev. Vienot, formerly laboring in Tahiti and Mŏorea.
" Brun, " " "
" de Pomares, " " "
" Brunel, " Raiatea.
" Langereau, " Mare.

EUROPEAN SCHOOL TEACHERS.

Mons. and Madame Allard.....Still laboring (1895).
Mesdemoiselles de Verbizier " "
" Bauzet and Bohin . " "
" Abry and Villemejane " "
Mons. and Madame Ahune " "

THE HAWAIIAN ISLANDS.

MISSIONARIES OF THE A. B. C. F. M.

NAME.	EMBARKED.	RETIRED OR DIED.
Bingham, Rev. Hiram	Oct. 23, 1819.	Feb. 4, 1841.
Bingham, Mrs. (Sybil Moseley)	"	"
Thurston, Rev. Asa	"	Mar. 11, 1868.
Thurston, Mrs. (Lucy Goodale)	"	Oct. 13, 1876.
Whitney, Rev. Samuel	"	Dec. 15, 1845.
Whitney, Mrs. (Mercy Partridge)	"	Dec. 26, 1872.
Holman, Thomas, M. D.	"	July 30, 1820.
Holman, Mrs. (Lucia Ruggles)	"	"
Chamberlain, Daniel, a farmer	"	Mar. 21, 1823.
Chamberlain, Mrs.	"	Died.
Ruggles, Samuel, a schoolmaster	"	Jan., 1834.
Ruggles, Mrs. (Nancy Wills)	"	Died.
Loomis, Elisha, printer	"	1837.
Loomis, Mrs. (Maria T. Sartwell)	"	"
Bishop, Rev. Artemas	Nov. 19, 1822.	Dec. 18, 1872.
Bishop, Mrs. (Eliza Edwards)	"	Feb. 21, 1828.
Bishop, Mrs. (Delia Stone)	Nov. 3, 1829.	April 13, 1875.
Richards, Rev. William	Nov. 19, 1822.	Nov. 7, 1847.
Richards, Mrs. (Clarissa Lyman)	"	1860.
Stewart, Rev. Charles S.	"	Oct. 15, 1825.
Stewart, Mrs. (Harriet B. Tiffany)	"	"
Ely, Rev. James	"	"
Ely, Mrs. (Louisa Everest)	"	"
Goodrich, Rev. Joseph	"	May 22, 1836.
Goodrich, Mrs.	"	"

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NAME.	EMBARKED.	RETIRED OR DIED.
Blatchley, Abraham	Nov. 19, 1822.	1826.
Blatchley, Mrs. (Jemima Marvin)	"	"
Chamberlain, Levi	"	July 29, 1849.
Chamberlain, Mrs. (Maria Patten)	Nov. 3, 1827.	Jan. 19, 1880.
Andrews, Rev. Lorrin	Nov. 19, 1822.	Sept. 29, 1868.
Andrews, Mrs. (Wilson)	"	"
Clark, Rev. Ephraim Weston	"	
Clark, Mrs. (Mary Kittredge)	"	Aug. 14, 1857.
Green, Rev. Jonathan S.	"	1842.
Green, Mrs. (Theodosia Arnold)	"	"
Gulick, Rev. Peter Johnson	"	1874.
Gulick, Mrs. (Fanny H. Thomas)	"	"
Judd, Gerrit Parmelee, M. D.	"	1842.
Judd, Mrs. (Laura Fish)	"	"
Shepard, Stephen, printer	"	1834.
Shepard, Mrs. (Margaret C. Stone)	"	"
Ogden, Miss Maria C.	"	April 3, 1874.
Baldwin, Rev. Dwight	Dec. 28, 1830.	1886.
Baldwin, Mrs. (Charlotte Fowler)	"	Oct. 2, 1873.
Dibble, Rev. Sheldon	"	Jan. 22, 1845.
Dibble, Mrs. (Maria Tomlinson)	"	Feb. 20, 1837.
Dibble, Mrs. (Antoinette Tomlinson)	"	April 12, 1848.
Tinker, Rev. Reuben	"	1840.
Tinker, Mrs. (Mary Throop Wood)	"	"
Johnstone, Andrew, teacher	"	April 22, 1836.
Johnstone, Mrs.	"	"
Alexander, Rev. Wm. Patterson	Nov. 26, 1831.	Aug. 12, 1884.
Alexander, Mrs. (Mary Ann McKinney)	"	June 29, 1888.
Armstrong, Rev. Richard	"	1860.
Armstrong, Mrs. (Clarissa Chapman)	"	July 20, 1891.
Emerson, Rev. John	"	Mar. 23, 1867.
Emerson, Mrs. (Ursula Sophia Newell)	"	Nov. 24, 1888.
Forbes, Rev. Cochran	"	April 2, 1848.
Forbes, Mrs. (Rebecca D. Smith)	"	"
Hitchcock, Rev. Harvey Rexford	"	Aug. 29, 1855.
Hitchcock, Mrs. (Rebecca Howard)	"	May 10, 1890.
Lyons, Rev. Lorenzo	"	1886.
Lyons, Mrs. (Betsey Curtis)	"	May 14, 1837.

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Lyons, Mrs. (Lucia G. Smith)	July 14, 1838.	April 27, 1892.
Lyman, Rev. David Belden	Nov. 26, 1831.	1884.
Lyman, Mrs. (Sarah Joiner)	"	1886.
Spaulding, Rev. Ephraim	"	Dec. 26, 1836.
Spaulding, Mrs. (Julia Brooks)	"	"
Chapin, Alonzo, M. D.	"	Mar. 14, 1837.
Chapin, Mrs. (Mary Ann Tenney)	"	"
Rogers, Edmund, printer	"	Dec. 1, 1853.
Rogers, Mrs. (Mary Ward)	"	May 23, 1834.
Rogers, Mrs. (Elizabeth Hitchcock)	"	Aug. 2, 1857.
Parker, Rev. Benjamin Wyman	Nov. 21, 1832.	Mar. 23, 1877.
Parker, Mrs. (Mary Elizabeth Barker)	"	
Smith, Rev. Lowell	"	May, 1891.
Smith, Mrs. (Abba W. Tenney)	"	Jan. 31, 1885.
Fuller, Lemuel, printer	"	1834.
Coan, Rev. Titus	Dec. 5, 1834.	1883.
Coan, Mrs. (Fidelia Church)	"	Sept. 29, 1872.
Coan, Mrs. (Elizabeth Bingham)		
Dimond, Henry, bookbinder	"	1894.
Dimond, Mrs. (Ann Maria Anner)	"	
Hall, Edwin Oscar	"	1850.
Hall, Mrs. (Sarah Lynn Williams)	"	"
Brown, Miss Lydia	"	1869.
Bliss, Rev. Isaac	Dec. 14, 1836.	Dec. 2, 1841.
Bliss, Mrs. (Emily Curtis)	"	"
Conde, Rev. Daniel Toll	"	Mar. 18, 1857.
Conde, Mrs. (Andelusia Lee)	"	Mar. 30, 1855.
Ives, Rev. Mark	"	1851.
Ives, Mrs. (Mary Anna Brainerd)	"	"
Lafon, Thomas, M. D.	"	June 22, 1841.
Lafon, Mrs. (Sophia Louisa Barker)	"	"
Johnson, Rev. Edward	"	Sept. 1, 1867.
Johnson, Mrs. (Lois S. Hoyt)	"	Jan. 17, 1891.
Andrews, Seth Lathrop, M. D.	"	May 11, 1849.
Andrews, Mrs. (Parmelly Pierce)	"	"
Bailey, Edward, teacher	"	
Bailey, Mrs. (Caroline Hubbard)	"	June 10, 1894.
Castle, Samuel Northrup	"	1850.
Castle, Mrs. (Angeline L. Tenney)	"	Mar. 5, 1841.
Castle, Mrs. (Mary Tenney)	Nov. 2, 1842.	
Cooke, Amos Starr, teacher	Dec. 14, 1836.	1850.

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APPENDIX C.

NAME.	EMBARKED.	RETIRED OR DIED.
Cooke, Mrs. (Juliette Montague)	Dec. 14, 1836.	1850.
Knapp, Horton Owen	"	Mar. 28, 1845.
Knapp, Mrs. (Charlotte Close)	"	
Locke, Edwin, teacher	"	Oct. 28, 1843.
Locke, Mrs. (Martha Laurens Rowell)	"	"
McDonald, Charles	"	Sept. 7, 1839.
McDonald, Mrs. (Harriet T. Halstead)	"	"
Munn, Bethuel, teacher	"	April, 1842.
Munn, Mrs. (Louisa Clark)	"	"
Van Duzee, William Sanford	"	1840.
Van Duzee, Mrs. (Oral Hobart)	"	"
Wilcox, Abner, teacher	"	Aug. 20, 1869.
Wilcox, Mrs. (Lucy Eliza Hart)	"	Aug. 13, 1869.
Smith, Miss Marcia Maria	"	June 6, 1854.
Dole, Rev. Daniel	Nov. 14, 1840.	1878.
Dole, Mrs. (Emily H. Ballard)	"	April 27, 1844.
Dole, Mrs. (Charlotte Close Knapp)	Dec. 14, 1836.	June 5, 1874.
Bond, Rev. Elias	Nov. 14, 1840.	
Bond, Mrs. (Ellen Mariner Howell)	"	May 12, 1881.
Paris, Rev. John D.	"	July 28, 1892.
Paris, Mrs. (Mary Grant)	"	Feb. 18, 1847.
Paris, Mrs. (Mary Carpenter)	Nov. 18, 1851.	
Rice, William Harrison, teacher	Nov. 14, 1840.	1863.
Rice, Mrs. (Mary Sophia Hyde)	"	
Smith, Rev. James W., M. D.	May 2, 1842.	Nov. 30, 1887.
Smith, Mrs. (Mellicent K.)	"	Sept. 24, 1891.
Rowell, Rev. George B.	"	1865.
Rowell, Mrs. (Malvina J. Chapin)	"	"
Smith; Rev. Asa Bowen	"	1846.
Smith, Mrs. (Sarah Gilbert White)	"	"
Whittlesey, Rev. Eliphalet	Dec. 4, 1843.	1854.
Whittlesey, Mrs. (Elizabeth Keene Baldwin)	"	"
Hunt, Rev. Timothy Dwight	"	1848.
Hunt, Mrs. (Mary Hedge)	"	"
Pogue, Rev. John Fawcett	"	Dec. 4, 1877.
Pogue, Mrs. (Maria K. Whitney)	"	"
Andrews, Rev. Claudius Buchanan	"	April 4, 1877.

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APPENDIX C.

NAME.	EMBARKED.	RETIRED OR DIED.
Andrews, Mrs. (Anna Seward Gilson)	"	Jan. 27, 1862.
Andrews, Mrs. (Miss Gilson)	"	
Dwight, Rev. Samuel Gelston	Oct. 23, 1847.	Sept. 26, 1854.
Kinney, Rev. Henry	"	Sept. 24, 1854.
Kinney, Mrs. (Maria Louisa Walsworth)	"	"
Wetmore, Charles Hinckley, M. D.	"	Oct. 16, 1848.
Wetmore, Mrs. (Lucy Sheldon Taylor)	"	July, 1883.
Shipman, Rev. William Cornelius	June 4, 1854.	Dec. 21, 1861.
Shipman, Mrs. (Jane Stobie)	"	"
Baldwin, Rev. William Otis	Nov. 28, 1854.	April 26, 1860.
Baldwin, Mrs. (Mary Proctor)	"	"
Forbes, Rev. Anderson Oliver	1858.	Aug. 8. 1888.
Forbes, Mrs. (Maria Patten)	"	
Gulick, Rev. Luther Halsey, M. D.	1862.	1870.
Gulick, Mrs. (Louisa Lewis)	"	"
Gulick, Rev. Orramel H.	"	"
Gulick, Mrs. (Ann Eliza Clark)	"	"
Bishop, Rev. Sereno Edwards	"	"
Bishop, Mrs. (C. Sessions)	"	
Parker, Rev. Henry H.	June 28, 1863.	
Hyde, Rev. Charles M., D. D.	1877.	
Hyde, Mrs. (Mary Knight)	"	

THE HERVEY ISLANDS.

PROMINENT L. M. S. MISSIONARIES.

NAME.	DATE.		SERVICE.
Williams, John	1818	1839	21 years.
Pitman, Charles	1124	1855	31 "
Buzacott, Aaron	1827	1857	30 "
Royle, Henry	1838	1876	38 "
Gill, William	1838	1856	18 "
Krause, E. R. W.	1859	1870	11 "
Chalmers, James	1866	1877	11 "
Harris, George Alfred	1870	1894	24 "
Hutchin, John J. K.	1882	1894	12 "
Lawrence, William M.	1883	1894	11 "
Ardill, Miss	1893	1894	1 "

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APPENDIX C.

THE SAMOAN ISLANDS.

PROMINENT L. M. S. MISSIONARIES.

NAME.	DATE.		SERVICE.
Murray, A. W.	1835	1875	40 years.
Hardie, Charles	1835	1856	21 "
Pratt, George	1838	1879	41 "
Harbutt, William	1839	1862	23 "
Drummond, George	1839	1873	34 "
Nisbet, Henry, LL. D.	1840	1876	36 "
Turner, George	1840	1882	42 "
Powell, Thomas	1844	1887	43 "
Stallworthy, George	1844	1859	15 "
Sunderland, James P.	1844	1856	12 "
Ella, Samuel	1847	1876	29 "
Gee, Henry	1859	1868	9 "
King, Joseph	1863	1874	11 "
Whitmee, Samuel J.	1863	1878	18 "
Davies, Samuel H.	1866	1894	28 "
Turner, George, M. D.	1868	1881	13 "
Marriott, John	1878	1894	16 "
Newell, James Ed.	1880	1894	14 "
Clarke, W. E.	1882	1894	12 "
Claxton, Arthur E.	1885	1894	9 "
Schultze, Miss.			
Moore, "			
Large, "			
Gouards, "			
Hills, "			
Hunns, "			

THE LOYALTY ISLANDS.

PROMINENT L. M. S. MISSIONARIES.

NAME.	DATE.		SERVICE.
Jones, John	1853	1887	34 years.
Creagh, S. M.	1853	1892	39 "
McFarlane, Samuel	1859	1871	12 "
Sleigh, James	1862	1888	26 "
Ella, Samuel	1864	1876	12 "
Hadfiemd, James	1878	1894	16 "

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APPENDIX C.

NIUE.

NAME.	DATE.	SERVICE.
Lawes, W. G.	1860 ---- 1894	34 years.
Lawes, F. E.	1867 ---- 1894	27 "

NEW HEBRIDES.

MISSIONARIES OF PRESBYTERIAN SOCIETIES.

NAME.	DATE.	SERVICE.
Turner and Nisbet	1842.	7 months.
Geddie, Rev. John	Nov. 30, 1846.	July 18, 1872.
Inglis, Rev. John	July 1, 1852.	1877.
Murray, Rev. James D.	1872.	1876.
Annand, Rev. Joseph	1873.	
Goedon, Rev. George N.	1857.	May 20, 1844.
Matheson, Rev. J. W.	1858.	Mar. 11, 1862.
Johnston, Rev. Samuel	June 18, 1860.	Jan. 21, 1861.
Copeland, Rev. J.	1858.	
Watt, Rev. William	1869.	
Milne, Rev. Peter	1869.	
Morrison, Rev. Donald	June, 1865.	Oct. 23, 1869.
Gordon, Rev. James D.	1864.	1872.
Robertson, Rev. H. A.	1872.	
McNair, Rev. James	1866	July 16, 1870.
Mackenzie, J. W.	1872.	April 30, 1893.
Macdonald, Rev. D.	1872.	
Michelsen, Rev. Oscar	1878.	
Lawrie, Rev. J. H.	1879.	
Fraser, Rev. R. M.	1882.	
Gray, Rev. William	1882.	
Gunn, William, M. D.	1883.	
Landels, Rev. J. D.	1886.	
Leggatt, Rev. T. W.	1886.	
Gillan, John	1889.	
Smaill, Rev. T.	1889.	
Macdonald, Rev. A. H.	1888.	
Goodwill, Rev. J.	April 30, 1893.	

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APPENDIX C.

MICRONESIA.

MISSIONARIES OF THE A. B. C. F. M.

NAME.	EMBARKED.	RETURNED OR DIED.
Snow, Rev. Benjamin Galen	Nov. 18, 1851.	March 1, 1880.
Snow, Mrs. (Lydia Vose Buck)	"	July 11, 1882.
Gulick, Rev. Luther Halsey, M. D.	"	1862.
Gulick, Mrs. (Louisa Lewis)	"	"
Sturges, Rev. Albert A.	Jan. 17, 1852.	1885.
Sturges, Mrs. (Susan Mary Thompson)	"	1881.
Doane, Rev. Edward Toppin	June 4, 1854.	May 15, 1890.
Doane, Mrs. (Sarah Wells Wilbur)	"	Feb. 16, 1862.
Doane, Mrs. (Clara Hale Strong)	May 20, 1865.	1872.
Pierson, Rev. George, M. D.	Nov. 28, 1854.	1860.
Pierson, Mrs. (Nancy Annette Shaw)	"	"
Bingham, Rev. Hiram, Jr.	Dec. 2, 1856.	"
Bingham, Mrs. (Minerva Clarissa Brewster)	"	"
Roberts, Rev. Ephraim Peter	Oct. 30, 1857.	July 30, 1861.
Roberts, Mrs. (Myra Holman Farrington)	"	"
Whitney, Rev. Joel Fisk	June 23, 1871.	April 18, 1881.
Whitney, Mrs. (Louisa Maretta Bailey)	"	"
Taylor, Rev. Horace Judson	July 11, 1874.	1882.
Taylor, Mrs. (Julia Ann Rudd)	"	Sept. 26, 1874.
Taylor, Mrs. (Jennie Rudd)	May 8, 1880.	June 2, 1881.
Logan, Rev. Robert William	June 20, 1874.	Dec. 27, 1887.
Logan, Mrs. (Mary Elvira Fenn)	"	1894.
Rand, Rev. Frank E.	June 20, 1874.	"
Rand, Mrs. (Carrie F. Foss)	"	"
Pease, Rev. Edmund Morris	May 23, 1877.	
Pease, Mrs. (Harriet Almira Sturtevant)	"	
Walkup, Rev. Alfred Christopher	June 5, 1880.	
Walkup, Mrs. (Margaret L. Barr)	"	Aug. 18, 1888.
Houston, Rev. Albert Sturges	May 6, 1882.	1883.
Houston, Mrs. (Elizabeth Moffit Danskin)	"	"

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APPENDIX C.

NAME.	EMBARKED.	RETIRED OR DIED.
Price, Rev. Francis M.	May 6, 1882.	1883.
Price, Mrs. (Sarah Jane Freeborn)	"	
Trieber, Daniel J.	June 21, 1887.	April 2, 1889.
Trieber, Mrs. (Rose Ellen Standish)	"	"
Snelling, Rev. Alfred	July 1, 1888.	
Snelling, Mrs. (Elizabeth Maria Heymer)	July 19, 1889.	
Forbes, Rev. John James	July 19, 1889.	Oct. 29, 1889.
Forbes, Mrs. (Rachel Crawford)	"	1894.
Channon, Rev. Irving Monroe	June 28, 1890.	
Channon, Mrs. (Mary Long Goldsburg)	"	
Cathcart, Miss Lillie Sophia	June 4, 1881.	1887.
Fletcher, Miss Jennie Estella	May 6, 1882.	
Palmer, Miss Annette Augusta	June 2, 1884.	
Crosby, Miss Ellen Theodora	June, 1886.	
Smith, Miss Sarah Louise	"	Sept. 3, 1886.
Married Capt. Garland of the "Morning Star."		
Hemingway, Miss Lydia Esther	June 1, 1886.	1887.
Ingersoll, Miss Lucy Merrill, M. D.	April 1887.	Feb. 22, 1890.
Little, Miss Alice Cowles	June 10, 1888.	
Foss, Miss Ida Cressey	June 28, 1890.	
Kinney, Miss Rosetta Matthews	"	
Hoppin, Miss Jessie Rebecca	May 13, 1890.	
Abell, Miss Annie Elizabeth	June 28, 1892.	
Rife, Clinton F., M. D.	June 28, 1894.	
Rife, Mrs. (Isadora)	"	

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APPENDIX D.

ISLANDS OF THE PACIFIC APPROPRIATED BY EUROPEAN NATIONS.

THE following statements are taken from an article on the "Future of the Pacific" published by Hon. Lorin Thurston in the April number of the "North American Review."

In the sixteenth century Spain took possession of the Philippine and Ladrone Islands. About one hundred years ago England appropriated Australia, and in the early part of this century New Zealand. In 1842 France raised her flag over the Marquesas group, and in 1853 over New Caledonia and the Loyalty group. In 1874 England took possession of the 250 islands of the Fiji group. In 1880 France usurped dominion over the Paumotu and Society Islands, comprising thirty-six inhabited islands. In 1881 England annexed Rotumah. In 1885 Spain took possession of the Caroline Islands; and Germany took the Marshall, the Solomon, and the Admiralty groups; and England, Germany, and Holland partitioned New Guinea between themselves. This is 1,500 miles long, 400 wide, and contains over 300,000 square miles. In 1888 England took possession of the Gilbert, Ellice, Enderbury and Union groups, containing twenty-six inhabited islands, and the following single

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islands: Kingman, Fanning, Washington, Christmas, Jarvis, Malden, Starbuck, Dudosa, and Nuie; and in 1889, 1891 and 1892 Suwaroff, Coral, Gardner, and Danger Islands. Thus Hawaii and Samoa are the only unappropriated islands of the Pacific; the latter hardly to be called unappropriated while under the tripartite sovereignty of England, Germany, and the United States.

Mr. Thurston remarks: "Prophesying is dangerous and uncertain business; but it seems altogether probable that within ten or fifteen years the railroad from St. Petersburg to Vladivostok will have been completed, and that steamships will radiate from the latter point to Vancouver, San Francisco, the Nicaragua Canal, and the southern nations. The railroad system of North America will have been extended to Alaska on the north, and to Chili on the south. The Nicaragua Canal will have been constructed, and a large proportion of the commerce which now pours through the Suez Canal will have been diverted to its American rival. Honolulu will be the centre of a cable system, radiating to Tahiti, Australia, Japan, Vancouver, and San Francisco; while between all the main ports of the Pacific steamers of the size and speed of those now plying between New York and Europe will be in use. The Pacific has already made giant strides of progress; but it is yet only upon the threshold of the destiny which looms before it."

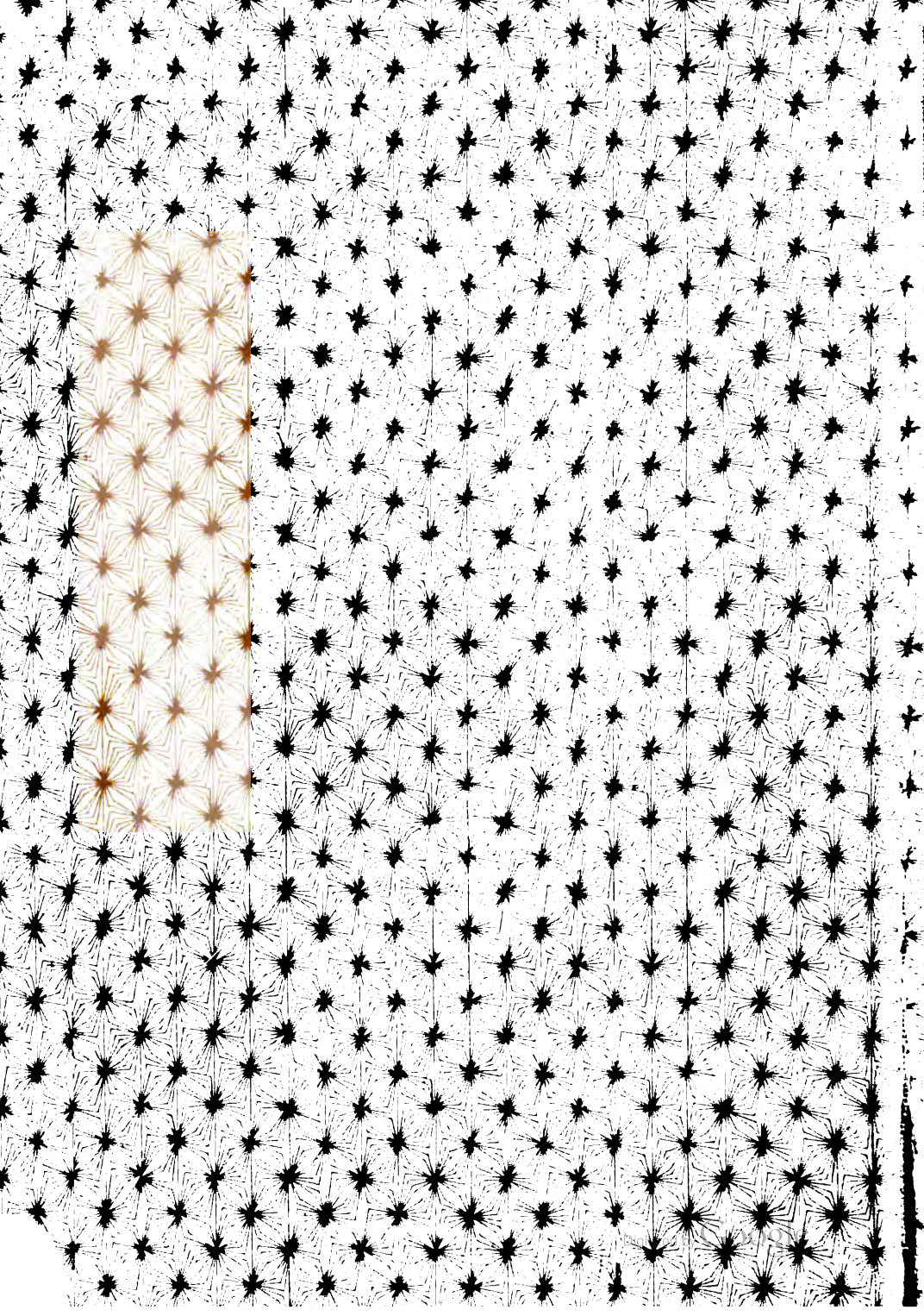
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